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POETRY.

For the Churchman.

THE POETRY OF THE LORD'S PRAYER.

"WHO ART IN HEAVEN."

BY YELVERTON READ.

God is in Heaven, and *thou* upon earth. Eccl. v. 2.

V.

What place has Earth for Thee,
Jehovah?—When on high,
Terrestrial thrones and mortal pageantry
Seem but as bubbles on the sea;
And as the motes athwart the sky,
Beside the greatness of Thy Majesty!

VI.

The host of heav'n, in their array,
Pay homage nightly at thy shrine!
Thou smilest—and behold,
The dusky night
Has taken flight:
And in her robes of gold,
Up springs
The LIGHT,
To marshal in the day!
And she,
Calm Nature, mirrors all Thy CHARACTER:
And in its dim outline,
We see in her
The shadow of Thine Immensity!
The measure of Thy wings!

VII.

Angels innumerable there,
Instant upon Thy word,
Thy presence ever throng:
And while they execute
The wisdom of Thy will:
In sweet accord,
With harp and lute,
And everlasting song;
All the celestial air
Their echoes fill—
"Thrice, Holy LORD,
LORD GOD of Heaven:
Who is, and was, and shall be still—
To Thee: to Thee! to Thee!
All praise be given:
Who art ALONE,
One in the union of the Trinity,
And in the Father *One!*"

VIII.

Oh then, at last
May falt'ring Faith, and Expectation's eye,
Behold Thy power
When life is past!
When Death's dark hour
Is swallowed up in victory,
May we attain unto thy bliss above!
The holy of His holiness—
The surnamed of His name—
The exalted Nature which He stooped to bless:
Who in His love,
From HEAVEN came;
That we in fellowship might reach
The bright abode—
And pass the breach
Won by His almighty sword!
And so may our unworthiness
Find in the merits of our LORD,
Even
Within the halls of Heaven,
A *Father* and a GOD!

From the London Times.

OUR ENGLISH CATHEDRALS.

The following beautiful sentiments were uttered, the other day, by Mr. Everett, the American minister, at a meeting held at York for the restoration of the Minster:

"It is with very great hesitation, my lord, that I present myself before you—stranger, as I certainly am—for the purpose of taking any part in your proceedings. The direct appeal, however, that was made to me by the Rev. gentleman who first addressed us, and to whom we all listened with extreme delight, will form, perhaps, a justification for my asking permission to say one word on this interesting subject. [The chairman, Lord Wharncliffe—Certainly, Mr. Everett, go on. His lordship then announced to the meeting the name of Mr. Everett, upon which there was a general burst of loud and long-continued cheering.] This noble building, my lord, which you now purpose to restore, was erected in ages long since passed away—at a period before America, my native country, was known in the civilized world to exist. It was erected by men of whom my forefathers are as much descended as yours; and shall I not, my lord, as an American, be permitted to claim a participation in the feelings which actuate this assembly? My lord, I cannot permit you to monopolize this feeling to yourselves; for when America was separated politically from Great Britain, I claim that we had a right to carry with us a full share of that which passed from our great and glorious ancestors to us all. (*Loud cheers.*) The Rev. gentleman who addressed you, has asked what my feelings might have been on entering the Minster for the first time; and I am, my lord, perhaps the only individual in this assembly who, for the first time, yesterday entered those venerable walls. My lord, I should be ashamed of my feelings, were I able to express what they were. They were feelings that cannot be described by words, and it is only those who have experienced them that can do justice to them. My lord, I come from a new country, where our fortunes are comparatively small, and where it is in the nature of things that no noble temples like this should be erected, in consequence of the enormous expense required. Our fathers, on first landing, were obliged to worship, not in "temples made by hands," but beneath the spreading branches of the tree, or the broad canopy of the heavens. And though their descendants have now made decent provision for the worship of the Great Father of us all, it has not been in their power to erect those stupendous and magnificent structures which beautify and adorn this country. (*Loud cheers.*) But, nevertheless, we, as Americans, entertain towards them feelings of the deepest veneration; and I can truly say, my lord, that the objects in England—nay, in Europe—which I have beheld with the greatest awe and veneration, are those noble structures erected to the honor and glory of our GOD. My lord, I went a distance of 150 miles out of my way, the other day, to see an old church at Boston, in Lincolnshire, and which has given the name to Boston, my native city in America; and if my feelings were such as to lead me to undertake such a pilgrimage to see a church—a beautiful one, to be sure, but not remarkable in any way in England, which is so rich in these noble monuments—what must they have been upon entering York Minster, one of the noblest buildings that ever was erected by the hands of man? We have heard of monuments having been erected by travellers as they passed by, each casting a pebble which he might find on the road upon the pile: and I believe that if it were physically possible for every individual whose heart has been benefited and exalted—whose religious feelings have been elevated, and whose sense of the vanity of human things has been strengthened, by entering the walls of one of those great temples—if every one had it in his power to contribute a stone to the restoration of this noble building, though it had been laid level with the dust by those disasters which have only impaired its beauty—it would rise again like an exhalation from the sea. That, my lord, is not physically possible; but it is possible for every one to assist in achieving that object. Every one has it in his power to contribute liberally, and I hope you will not deny to me, though a stranger in York, the privilege of contributing my most humble mite towards that object. It is but a mite, my lord; but, to carry on the allusion I have made, I wish it was a stone big as Atlas. It is, I am sorry to say, but a pebble; but I hope, my lord, you will permit me to cast it on the pile." (Mr. Everett resumed his seat amidst the most enthusiastic cheering.)

COMMUNICATIONS.

For the Churchman.

LETTER TO A FRIEND, ON CHURCH UNITY.

Is CHRIST *divided?* was *Paul* crucified for you? or were ye baptized in the *name* of Paul?—1 Cor. i. 13.

My dear Madam,

Yours of the 5th instant, requesting from me "such a certificate as will enable you to join *a* Church in ———," was duly received, and in accordance with your wishes, such an one is, herewith, enclosed. And having thus complied with your request, I should here conclude this letter, with assurances of my affectionate regard, but for one or two expressions contained in yours, from which, if I did not dissent, my silence might be construed into approbation.

"Brought up in the ——— Church," as you inform me you were, "and having early imbibed the tenets, principles and forms of that worship," it is not probable that any thing I can say, will cause you so much as to *doubt* that the step you are about to take, is inconsistent with your duty to CHRIST;—still the receipt of your note imposes upon me, as I humbly conceive, a duty; viz., to bear witness against schism, upon every suitable occasion. And this, my dear Madam, I desire now to do, cherishing, meanwhile, (as I sincerely do,) the most perfect good will towards you, and admiration for your many Christian virtues.

You say that "a certificate is necessary to enable you to join a Church;" and, a little further on, you express the hope that I "will not consider you as having strayed from the fold, by connecting *yourself* with the ——— Church." Such expressions, my dear Madam, (I say it with all tenderness for your feelings and with perfect respect,) are a painful index of the indefiniteness of Christian knowledge in our times. I am a witness that your Christian intelligence would not suffer from a comparison with that of most of my acquaintance, and, yet, the above quotation discloses more errors in doctrine than there are members in the sentence. In the first place, the Scriptures know nothing of *a* Church, but *the Church.* It is "*the Church* of the living GOD," which is declared to be "the *pillar* and *ground* of the truth;(a) so, likewise, it is "*the* Church of GOD, which he hath purchased with his own blood,"(b) which the elders of Ephesus were commanded to feed. Then, again, if you ever belonged to the Church, you were joined on to it by means of the holy sacrament of baptism, and can never join it again; since your baptism, if it be *Christian* baptism, can never be repeated: "One LORD, one Faith, *one* Baptism,(c) is the divine constitution of the Church; and therefore, although "a certificate" may be necessary to enable you to join *a* Church, it is wholly unnecessary to enable you to join, or continue your junction with, *the* Church. And, by the way, this *requiring* a certificate, is an example of what is every day seen to be true, that those who preach up the largest liberty, are themselves, not unfrequently, the aiders and abettors of tyranny. But, once more, you speak of "connecting *yourself* with a Church. Now, in apostolic times, we hear never a word of any similar transaction. *Then,* "the *Lord* added to the Church, daily, such as should be saved;"(d) and believers "*were* the more *added* to the LORD, multitudes, both of men and women.(e) And this adding by the LORD, and being added, was, in *every* case, effected once for all, through the sacrament of baptism;(f) "whereby, as by an instrument, they that receive baptism, rightly, are grafted into *the Church.*"

Far be it then from me, to dissuade you from seeking to be connected with the Church. Let me rather encourage you herein: But that you may do so, understandingly, I desire to call your attention to the following proposition; the truth of which, I shall endeavor, as briefly as possible, to establish; viz., *Church-membership is the* ONLY REVEALED *way of salvation.* In proof of this, I might call your attention to the first opening of the Christian dispensation, under the immediate superintendence of the apostles; where three thousand souls, "as it were with one mouth," confessed the faith of CHRIST; all of whom "were *added* unto them;"(g) that is, to the apostles. Or I might call your attention to the last verse of the same chapter, wherein it is written, that "the LORD added to the Church, daily, such as should be saved;" or yet, again, to the 42d verse, whence, we learn that they who gladly received the word, in the first instance, were, subsequently, no less diligent to continue steadfast in the apostles' *fellowship,* as a means of salvation, than in the apostles' *doctrine.* Or I might remind you of that which St. Paul, many years later, taught the Ephesians; namely, that "CHRIST is the Saviour of the *Body,*(h) which is "his Church, —the fulness of Him that filleth all in all."(i) But why seek to accumulate proof, upon a point which is so evident upon even the surface of Scripture, that "it may be affirmed without hesitation, that there is not a single instance in the New Testament, of a believer who was not *externally* united with the rest, in the profession of Christianity?"(k) Even Calvin, whom you will acknowledge to be good authority, says, "Beyond the bosom of the Church, no remission of sins is to be hoped for, nor any salvation."(l) And this was "no private interpretation" of his, but a "holding fast of the traditions which he had received." For of the early fathers, who "were of one mind" on this subject, Cyprian, the martyr, may be cited. "That man," says he, "cannot have GOD for his Father, who has not the Church for his mother. If any one could escape the deluge, *out* of Noah's ark, he who is *out* of the Church may also escape." And to add one other testimony, Augustine says, "No one cometh to salvation and eternal life, except he who hath CHRIST for his head; but no one can have CHRIST for his head, *except* he who is in his body, *the* Church."

Now, let me remind you, that up to this point, I have simply endeavored to establish the fact, that Church membership is the only revealed way of salvation. Whether there be one or many Churches; whether, if *but one,* it be *visible* or invisible; or whether, if but *one* and *visible,* the various sects calling themselves Christian, are severally branches of the one visible Church,—these, you will perceive, are *distinct* questions; which, be they answered affirmatively or negatively, affect not, in the slightest degree, the truth of my first proposition. Indeed, thus far, I am sustained by the testimony of *Quakers* even, who affirm, that "out of the Church there is no salvation;" although they maintain, absurdly enough, that "there may be members of this Catholic Church among heathens, Turks, and Jews!"

But, lest you should be unnecessarily alarmed at what may seem, to you, the necessary consequences flowing from the admission of the foregoing proposition, I may as well, here, anticipate my subject a little, by remarking, that concerning those who have never had the privilege of access to the Church, and those who, being *born* in schism, have never been led so much as to *doubt* that their union with a *sect* was not, in point of fact, union with the Church, and those who in consequence of the obscurity which schism has thrown around the first principles of the doctrine of CHRIST, are unable (there may be such) to discern the Church—GOD forbid that *such* should be excluded from the hope of salvation, by the foregoing dogma; *provided,* in other respects, they be acceptable to GOD—rendering to Him according to that they have received. But the necessity of Church communion to salvation, being, as undeniably it is, a dogma of Scripture, he "walks not charitably" who does not declare the same, openly, unequivocally, and "in love."

And now, the truth of my first proposition admitted, as it undoubtedly is by the great body of those calling themselves Christians, a very important question arises, which every one must be able to answer, before he can "be ready to give a reason of the hope that is in him."(m) It is this. Where is that Church of CHRIST, membership in which, is the only revealed way of salvation? It is the more important to be able to answer this question definitely, from the fact, acknowledged on all hands, that among the various sects claiming to be the Church of CHRIST, or branches thereof, some, at least, are not so. For example, without meaning to call in question the sincerity of individuals who may have attached themselves to the society of Shakers, or Mormonites, few, if *any,* beyond their own pale, will acknowledge either of them as branches of the Christian Church. But not only the more modern and extravagant sects, whose origin is manifestly human, but *every* denomination of Christians, whether Popish or Protestant, Unitarian or Trinitarian, each, in its turn, is denied, by some other, to be a branch of the true Church. Now among these conflicting claimants, who shall decide? or how shall a simple-minded inquirer, impressed with the importance of being united to the Church, distinguish between *that* Church and the various sects claiming to be of her? For your satisfaction I shall endeavor to answer this question, in as few words as possible, by pointing out the essential *notes,* or *criteria* of the Christian Church, by means of which, that Church may certainly be discovered, amidst rival communions.

1. First, the Church, founded by CHRIST and his apostles, *is one body.*

It is *one,* in the *intention* of its divine head. He foretold that it should be "*one fold.*"(n) He prayed that it might "*be one.*"(o) He ordained *one* ministry, and sent them to do one and the same work,(p) namely, to "gather together in *one,* the children of GOD that were scattered abroad."(q) And this, in point of fact, they did, by proclaiming everywhere, "one LORD, one Faith, one Baptism;"(r) and by teaching, that how many soever members were added on, through the sacrament of baptism, they were still "*one body in Christ,* and every one members, one of another."(s) And when the Church had spread over many nations, and had embraced divers people and tongues, we hear St. Paul still announcing an unbroken unity: "For we being many, says he, are *one* bread and *one* body; for we all are partakers of that one bread."(t) And this unity they sought to perpetuate, first, by insisting (however formal and anti-evangelical it may sound in *these* days) upon the necessity of the disciples *continuing* steadfastly in the apostolic *doctrine* and *fellowship,* and in *breaking of bread* and in *prayers.* And secondly, by directing all the energy of their holy functions against the sin of schism. "I beseech you, brethren, says St. Paul, that there be no divisions among you." And a little farther on in the same epistle he asks these significant questions—"Is CHRIST *divided?* was *Paul* crucified for you? or were ye baptized in the *name* of Paul?"(u) That is to say, in modern phraseology, separating from *communion* with the body, or voluntarily remaining separated, after the *cause* of a separation, effected by fraud or force, has been removed, and becoming the follower of *Paul* even, or Apollos or Cephas, you cease, by that act, to be "*of the* body"—much more, by becoming the follower of Luther, or Calvin, or Wesley, or any such. Thus summarily does the apostle dispose of the claim to Church membership, of those who have accomplished upon a large scale what was *commenced,* only, in Corinth, when he thus spake—reducing all such claims to an absurdity, by simply propounding three questions. I conclude, therefore, that the Church of CHRIST is and must be, *one body.*

2. *Secondly. This* ONE *Church is a* VISIBLE SOCIETY, *or organization, that men can enter into, and withdraw from—that can be pointed out and persecuted; whose locality can be named, and its limits defined—having, in a word, all the attributes of a visible kingdom in the world, though not* OF *the world.*

The proof of a proposition so little debated, may be summed up in few words. Thus; it is characterized by our LORD, as "a city set on an hill which cannot be hid."(v) And how, except it were visible, could his instructions as to the proper method of dealing with an offending disciple, be obeyed—"if he shall neglect to hear them, tell it to the Church?"(w) And what mean such phrases as these—"unto the Angel of the Church in Smyrna write"(x)—"to the Angel of the Church in Pergamos write"(y)—unless the Church, or that portion of the one Church of CHRIST which was found in these cities, was *visible,* and so distinguishable from every other society, that letters could be addressed to it, in the person of its chief minister, without the possibility of mistake? I conclude, then, that the one Church founded by our LORD is a *visible,* organized society.

3. *Thirdly. This one visible Church is a perpetual society, or kingdom, which shall not fail.*

That such should be its destiny was foretold by Isaiah,(z) and promised by our LORD, when he said, "on this rock I will build my Church, and the gates of hell shall not prevail against it."(aa) And when he sent forth the twelve to disciple the nations, he reassured them of the perpetuity of his kingdom, saying unto them, "Lo, I am with you"—in this work of making disciples—"alway, even to the end of the world."(bb) What was thus foretold, and promised, history asserts, has been made good to our times. In point of fact, there has not been one moment, since this society was instituted by its divine head, in which it has not had a *notable* existence. Its limits, its triumphs and reverses, have been the theme of an unbroken series of historians, the first of whom was an eye witness of its beginning, and the last yet lives, to testify that this identical society still exists, and has spread all over the world. But as many, says St. John, "went out from us, but they were not of us,"(cc) so says the Church in every age. These separatists—I say nothing of their motives—I meddle not with the question whether *they,* or the *Church,* was most to blame; only I would say with Irenæus, that "no correction [in doctrine or discipline] can have been effected by them, so great as is the mischief of schism," which statement, it appears to me, is fully borne out by that saying of St. Paul—"as we be *slanderously* reported, and some say that we affirm, Let us *do evil* that *good may come,* whose damnation is just"(dd)—but I pursue not these questions here. These separatists, I say, retaining the Christian name, after separating themselves, or being separated, from the "body of Christ;" became the founders of various sects, who, adhering to their respective founders, could not, for *that very reason,* be joined on to the *one visible* body. Some of these sects have long since become extinct, as history testifies; others, of modern date, still survive. All these, however they may differ from one another, sustain essentially the same relation to the Church, viz., they are *external* to it. Some have gone out, others have been lawfully excluded, and others, again, never were *in* it—many of them do not *pretend* to be, nay, the *names* which they have assumed, proclaim them to be of modern origin, and not a part of that "one body," which, as history testifies, has been perpetuated, by the mercy of GOD, to our times.

From these contending sects, who agree in no one thing, unless it be in their opposition to the Church, and yet presumptuously affirm—"Lo! *here* is CHRIST, or lo! he is *there,*" (whereas he *promised,* only, to be with his Church)—from these diverse sects, I say, the one visible and perpetual society, the Church, is farther to be distinguished by the fact,

4. Fourthly, *That it alone has been perpetuated by the labors of a ministry, deriving its authority in regular succession from the apostles.*

For on the one hand, Presbyterians and Methodists excepted, all others *disclaim* any such authority. And concerning these, it is a well established historical fact, that although *some* of the pastors, from whom they have sprung, were themselves lawfully ordained, yet *none* of them ever received the shadow of authority to confer ministerial authority upon others. And since a man cannot, in the exercise of an *usurped* authority, clothe another with *lawful* authority, therefore, these denominations are without a *valid* ministry—and yet, an *invalid* ministry is, for all *ministerial* purposes, *no* ministry. Any claim which they may set up, to an *extraordinary* call, is immediately overthrown by that saying of the apostle, "No man taketh this honor unto himself, but he that is called of GOD *as was Aaron.*"(ee) And by referring to the history(ff) of Aaron's call, you will perceive that it was an *external* call, given by man, whose *authority* to call and separate to the ministry was attested by miracles. When those who uphold the validity of a ministry, deriving its authority from presbyters, who, confessedly, received *no* authority at *their* ordination to ordain others, will show that they were accredited from GOD, by the actual possession of miraculous powers: *then* may we feel at liberty to waive our objections to such a ministry, but certainly not, *till* then. And yet without a valid ministry it is impossible that the Church should be perpetuated, because men are made disciples, not without *baptism,* which no man can administer without authority from one who stands in the line of *that* priesthood, to whom the High-priest of our profession said, "All power is given unto me in heaven and earth. Go *ye,* therefore, and teach all nations, baptizing them,"(gg) &c. Therefore, those denominations in communion with a ministry deriving its authority from presbyters, (and for a stronger reason, those deriving their authority from the laity,) are *not* of that one visible and perpetual body, the Church. I say not that they are not learned, pious, brighter ornaments (if you please) of the Christian profession, than are seen in the Church; but I say, that in point of fact they are without a ministry deriving its authority in the only way that man can take knowledge of, (by succession from the apostles,) and by *this* note also, are distinguished from the Church.

On the other hand, there exists a society spread over the world, under the care and government of an order of ministers, styled bishops; who claim authority from the apostles, to explain and defend, and in so doing, to bear witness to "the faith once delivered to the saints," and also, to induct others into the ministerial office, to co-operate with them in perpetuating this faith. The succession of these bishops in their respective dioceses, has been a matter of as much care and notoriety as the regal succession in any earthly kingdom.—Against no one thing has the Church more diligently guarded, than against irregularity in the choice and consecration of her chief ministers. Among other canons on the subject, is one which has been in force from very early times, which requires, for the consecration of a bishop, the presence and co-operation of, at least, three others. Whenever rival claimants to a diocese have appeared, the question of right hath ever been adjudged by the Church, and one, or sometimes both, declared ineligible; and thus the succession, in a little while, has been diverted from a disputed channel. So that we may safely challenge the world, to point to a single bishop of the Church who has not been canonically consecrated by other bishops who were in communion with the Church, and recognized as lawful bishops thereof; having been themselves canonically consecrated. They are before the world, in the exercise of an undisputed authority to govern their respective dioceses. Let those who question their apostolic descent, point to some break in the line of the succession of any one of them. Till this be done, have I not said enough to render it *probable,* in the absence of all proof to the *contrary,* that the society now spreading itself over the world, in communion with the existing race of bishops, is in possession of the 4th note, or criterion of the Church of CHRIST, viz., apostolic origin? And if this be only *probable,* can your duty, my dear madam, be *doubtful?* "Remain *inseparably* united to JESUS CHRIST, and your bishop, and the ordinances of the apostles," says St. Ignatius the martyr: "he who is within the altar is clean; but he who is without, that is, without the bishop, and the presbyters, and the deacons, is not clean."(hh) Of course I might offer you much *direct* proof, in support of the proposition now under consideration; but in doing so, I must needs write a book; whereas, I sat down merely to indite a letter to a friend, *on Church unity,* if I may so entitle it. Unless, therefore, I would transcend all reasonable bounds, I must content myself with what I have said above, on the apostolicity of the Church; referring for fuller information, to Onderdonk's "Episcopacy Tested by Scripture," Perceval on the Apostolic Succession, and (not to extend the list) "Slater's Original Draft," or "Skinner's Truth and Order."

But in directing your attention to *apostolic origin,* as a note of the Church, have we not discovered a

5. Fifth characteristic: to wit, Catholicity?

For is it not a fact, that the society in communion with the present race of bishops, is spread all over the world? And can any other society calling itself Christian, pretend to such diffusion? And yet, do not the Scriptures authorize us to look for such a characteristic? Was it not foretold that the "stone cut out of the mountain without hands should increase and fill the whole earth?"(ii) Did not our Saviour say, "Go ye into *all the world,* and preach the Gospel to every creature?" And did not the apostolic Church take root immediately, in all the world?(jj) And is it not historically a fact, that the society which thus took root in all kingdoms, has never since been wholly extirpated from any nation where it had gained a footing? We are fully warranted, then, in expecting Catholicity as a mark of the true Church. And since Catholicity can be predicated of the society in communion with the present race of bishops, and of *no other communion,* we have this *fifth* mark, in connection with the fourth, attaching itself to the society whose origin is apostolical.

We need, I think, but one additional note to enable us to distinguish the true Church from all those societies for which she might be mistaken, viz:

6. Sixthly, *Apostolic doctrine.*

The Church of CHRIST was instituted to propagate the faith of CHRIST—"the faith once delivered to the saints." If, then, it were possible (which it clearly is not, in virtue of CHRIST's promise) for the Church to renounce that faith, and lend herself to the propagation of some anti-Christian scheme of doctrine, as Judaism, for example, or Mahomedanism, she would by that act cease to be the Church of CHRIST. "Teaching them to observe all things whatsoever I have commanded you,"(kk) is the reading of the divine charter of the Christian corporation—the Church. We have a right, then, to insist upon apostolic *doctrine* as a note of the Church of CHRIST.

This doctrine was originally "delivered to the saints,"(ll) by the oral instruction of the apostles. And while it was yet fresh in the minds of those who "continued steadfastly in their doctrine and fellowship,"(mm) it was embodied, for the sake of greater security, and as a convenient symbol, especially for catechumens, in a creed, which has ever been known as the "Apostle's." Subsequently, for the sake of excluding heretics, this creed was expanded into the "Nicene." These creeds were received and adhered to everywhere, and by every member of her communion, while as yet, the Church presented the glorious spectacle of "a city at unity with itself." Since the adoption of the Nicene creed, the whole Church has not attempted any further definitions of the faith. But *these,* she has ever insisted on as embodying the faith once committed to her, in trust, for the benefit of the world; and for the truth of which she has evermore appealed, with all boldness, to the word of GOD. The doctrine of these creeds, then, is that apostolic doctrine, which we have a right to look for in every branch of the Church Catholic; it being the birthright and inheritance of the one body. No branch of the Church has the right to relinquish it, or to require of its members the belief of *less* or *more,* or to *modify* the symbols agreed upon by the whole Church as the expression of that faith. And why should any *wish* to modify them, and no longer hold fast these forms of sound words, if they still have a mind "to contend earnestly for the faith once delivered to the saints?" The possession of these creeds, then, without *diminution* or *addition,* I esteem no unimportant note of the Church.

Now, my dear madam, you propose to join the ——— Church. You say "a more able and spiritual man than Dr. H. you have never heard." Be it so. This is well in its place. But there is a previous question to be settled. Will you, in joining Dr. H., be joined on to the "one body?" In the resolution of this question can you possibly be misled by the application of the foregoing tests? Let us, then, apply them. Has the ——— Church these attributes? Is it one, visible, and perpetual—that is, has it existed from the times of the apostles—has it come out of no older Christian society, neither separating nor being separated, by a valid judgment of the body, or the branch thereof with which it was in communion? Is its ministry apostolic—deriving its powers from those who had received authority by succession from the apostles, to confer ordination? Does it possess Catholicity—is it spread, by means of its affiliated branches, over the world? Does it hold fast apostolic doctrine—in proof of which, is it in possession of the ancient creeds of the Church? Does it require neither *less* nor *more,* as of faith, the belief of which is necessary to salvation? If it will bear the application of these tests, GOD forbid that I should hinder your pious determination to become united to it.

I feel a strong inclination to trespass yet further upon your patience, for the purpose of anticipating certain objections which may very naturally arise in your mind. But I have already extended this communication to an unreasonable length. Let me then conclude by reminding you, that what you do in this matter you do not for yourself only, but for your children, and for eternity. Finally, be assured, that whatever be your final choice, you are in no danger (such is my confidence in the purity of your intentions) of forfeiting my cordial esteem.

Ever, faithfully, yours, UNITAS.

(a) 1 Tim. iii. 15.
(b) Acts xx. 28.
(c) Eph. iv. 5.
(d) Acts ii. 47.
(e) Acts v. 14.
(f) Acts ii. 41; viii. 38; ix. 18; xvi. 33.
(g) Acts ii. 47.
(h) Eph. v. 24.
(i) Eph. i. 23.
(k) Palmer's Treatise on the Church, vol. 1, p. 50.
(l) Inst. iv. 1. (4)
(m) 1st Pet. iii. 15.
(n) John x, 16.
(o) John xvii. 11, 22, 23.
(p) Mat. xxviii. 19, 20.
(q) Mat. xi. 52.
(r) Mat. iv. 5.
(s) Rom. xii. 5.
(t) 1 Cor. x. 17.
(u) 1 Cor. i. 10–13.
(v) Mat. v. 14.
(w) Mat. xviii. 17.
(x) Rev. ii. 8.
(y) Rev. ii. 12.
(z) Isaiah ix. 6, 7.
(aa) Mat. xvi. 18.
(bb) Mat. xxviii. 20.
(cc) 1 John ii. 19.
(dd) Rom. iii. 8.
(ee) Heb. v. 4.
(ff) Ex. xxviii.
(gg) Mat. xxviii. 18–20.
(hh) Epist. to the Trallians.
(ii) Dan. ii. 45.
(jj) Acts ii. 5–11.
(kk) Mat. xxviii. 20.
(ll) Jude v. 3.
(mm) Acts ii. 42.

For the Churchman.

NO. II.

The sacrificial character of the Holy Eucharist is plainly taught in our communion service, but how clear is the same service, in opposition to the presumptuous determination of Rome, known by the term Transubstantiation! It teaches that the sacrament is a memorial unto the Father—a remembrancer unto man, representing CHRIST's broken body and shed blood, and that the faithful receive therein spiritual food and sustenance.

The Church teaching the Eucharist to be a "memorial," she clearly cannot hold it also to be that commemorated. A sign is one thing, and the thing represented another. The Church, teaching it to be a commemorative sacrifice, cannot hold it also to be the true sacrifice commemorated. Accordingly, after the consecration of the elements, we are instructed, in the "Invocation," to pray thus: "Merciful Father, we most humbly beseech Thee to bless and sanctify . . these Thy creatures of bread and wine, . . that we, receiving *them* according to Thy Son our Saviour JESUS CHRIST's holy institution, may be partakers of His most precious body and blood." Still they remain bread and wine, and partaking them, we pray for something else to be given us, even what they represent. This prayer would be idle were the elements transubstantiated into that desired and received by the faithful, with them.

Having briefly followed our branch of the Church Catholic in her instruction in this part of the service, and seen how she holdeth forth a commemorative sacrifice in the Eucharist, and her protest against transubstantiation, by a simple presentation of the truth—it may be useful to contrast with the Catholic doctrine upon this point, before given, that of "the sacrifice of masses" as held in Rome.

1st. It is a true doctrine at Rome, whatever the Catholic Church may have declared to the contrary, that in the mass the whole CHRIST, GOD and man, is offered up personally to the Father, and therein He is to be worshipped.

2d. That the sacrifice of the cross and of the altar are the same, i. e., that whenever the mass is offered, the sacrifice of Calvary is repeated.

3d. That the sacrifice of the mass is available for remission of sin, both for the quick and the dead. But its availableness depends upon the intention of the priest, who can apply the benefit of the sacrifice to whom he will, of the quick and dead—so that none, not even the most devout, can be certain that the sacrifice has propitiated for him, or that he receives any benefit from communicating, as he cannot know the priest's intention.

4th. That in private masses, the priest may offer a perfect oblation, without distribution to the people, even though none be present.

From all this we are protected by the truthfulness of our service, in its presenting CHRIST as the one "full, perfect, and sufficient sacrifice oblation, and satisfaction for the sins of the whole world"—consequently, all other sacrifices, whether bloody or unbloody, can be but memorials and signs of that one: those under the law typifying that as yet to come, ours commemorating it as past. P. B.

For the Churchman.

THE BOARD OF MISSIONS.

Rev. and Dear Sir,—Will you allow me, through your columns, to ask respectfully of the Domestic Committee of the Board of Missions—*on what* PRINCIPLES *the missionary funds are appropriated to each diocese?* This is a point—a point of serious importance to the Church, which I, among many, have long been desirous to solve. Vain, however, has been the attempt; indeed, till very lately, we have been altogether unable to find any published data from which to draw just conclusions. The Rev. Mr. Harris, in the last number of the *Spirit of Missions*, has, however, very obligingly afforded these data; and, on considering them, I am very much puzzled to account for the *difference* in the appropriations which are made to each diocese. *Why* should one receive more than another? *Why* is a difference perceptible? Have not *all* the missionary dioceses, and the missionary clergy, an *equal* right to the funds collected? and yet an equal distribution is very far from being made. I am a man of principles, and I want a *principle* for this.

By referring to Mr. Harris' table, the following results appear:

Missouri, missionaries, 5. Estimated cost, $1800, or $360 a year each.

Iowa, missionaries, 4. Estimated cost, $1650, or $411 a year each.

Wisconsin, missionaries, 11. Estimated cost, $4100, or $372 a year each.

Michigan, missionaries, 11. Estimated cost, $3000, or $272 a year each.

The principle of distribution, then, is NOT according to the number of missionaries.

Is it according to population? Let us see:

Missouri,	383,702 inhabitants.	Cost,	$1800
Iowa,	43,112 "	"	1650
Wisconsin,	30,945 "	"	4100
Michigan,	212,267 "	"	3000

It evidently is NOT according to population—for Iowa, with *five* times smaller a population, has above *one half* the funds of Michigan; and Wisconsin, with a population *twelve* times less than Missouri, has nearly *three* times the amount of funds. Is it, then, *because of superior talent*, that the 4 clergy in Missouri, whose salaries are specified in the table, receive, none of them, lower than $300, and one as high as $500; that those in Iowa receive $350 and $400; that those in Wisconsin receive from $250 to $300; while those in Michigan receive *not one higher* than $250, and three of them only $200; making the Michigan salaries lower than any of the others?

I scarcely think, my dear Sir, that the clergy of Michigan will be willing to admit that their talents are inferior to, or their zeal and good works less manifest than those of their more favored brethren; especially when I see so long a list of places preached in reported in the table referred to.

As to the difference in the expense of living, I am justified in believing that it is much *in favor* of the first 3 mentioned States and Territories, if we except the misssionary at $500 a year, who has 95 communicants in his Church!!!—a number certainly large enough to support him independently; so that this can be no reason why Michigan is allowed comparatively the smallest sum, and the smallest salaries.

May I, then, respectfully request an answer to my question—*By what* PRINCIPLE *are the Domestic Committee regulated in appropriating the funds either to a diocose or an individual; and why are Missouri, Iowa, and Wisconsin, so highly favored above Michigan?*

A PRESBYTER.

P. S. To prevent misconception, I must add, that the clergy of Michigan (to judge from their frequent demands in the east for funds) would find $300 or $400 a year just as convenient, if not as much needed, as their brethren of the farther west; and the reason why they have it not, is *not* because it is not wanted, but because, as I am informed from authentic sources, the Committee *will not* give more.

For the Churchman.

"*Where a Saint's Day falls upon a Sunday, the Collect for the Saint's Day, as well as that for the Sunday, should be read, and the Epistle and Gospel for the Saint's Day, but the Lessons for the Sunday.*"

Such, Mr. Editor, is the language of the Bishop of London, in his late charge. I am glad to see it, because it accords with the well-known sentiments and practice of the bishop of our diocese. According to the latter, however, as frequently expressed, there is a qualification of the rule in which his brother of London doubtless agrees with him. It is when a Saint's Day falls on a Sunday, or other holy day, which is itself one of the chief festivals or fasts. Thus: a Saint's Day* may fall on Ash-Wednesday, in Passion Week, on Easter Day, Monday, or Tuesday, on Whitsunday, Monday, or Tuesday, or on Trinity Sunday. In such cases, the Bishop of New York's well known opinion is, that the collect only for the Saint's Day, should be added to the service of the greater Festival or Fast.

DIES SANCTUS.

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* The Festival of the Annunciation being included in this term.

For the Churchman.

THE REV. DR. MILNOR.

Mr. Editor,—I deem it a privilege—it has certainly been to me a source of much Christian and social enjoyment—to have had, for more than a quarter of a century, the acquaintance of the venerable minister of CHRIST, whose name I have ventured to place at the head of this article. Although very materially, I may say essentially, differing from him on important theological points, I trust I have not failed to appreciate the excellence of Christian character, and the amiableness, frankness, and courtesy of the Christian gentleman, for which he is so justly distinguished. Therefore it is, Sir, that I feel prompted to enter the protest of a High Churchman, and one too whom nicknaming vulgarity would probably term a Puseyite, against the unchristian and unhandsome manner in which the Doctor is treated by the Presbyterian newspaper denominated the Evangelist. That print has seen fit to select him as a marked specimen of inconsistency, virtually charging upon him the continuance of an outward ecclesiastical connection which he cannot in heart approve, ascribing his not bringing non-episcopal ministers into his pulpit to a desire to obey man rather than GOD, and even profaning one of the most solemn subjects which can arrest the Christian's attention, by affecting to put to his conscience the question *how he can die* without abjuring one of the fundamental principles of his Church.

It is true all this is in connection with professions of high respect for the Doctor, his evangelical principles, &c., &c. It requires, however, but little knowledge of puritanical evasiveness, trickery, and jesuitism, to account for this.

How such conduct will be viewed by Dr. Milnor, and those who sympathize with him in Church-principles, or what effect it will have upon them, I know not; but as his friend, I could not quietly see a man whose Christian character is a sufficient guarantee for his conscientiousness and honesty, thus maltreated by professed admirers.

A HIGH CHURCHMAN.

We have from the first regretted the introduction of Dr. Milnor's name, which has been forced upon us by the conduct of the Evangelist. It is some alleviation, however, to be permitted to unite—as we most cordially do—in the above tribute. No difference of opinion can ever extinguish the sentiments of respect and regard which, in common we believe with all who know him, we have ever entertained for Dr. Milnor.

For the Churchman.

Mr. Editor,—I was right glad to see you copy into your truly valuable columns the "Desk Almanac" given to us by that able and excellent monitor, your venerable brother of the Gospel Messenger. In reading it, I was reminded of the many facilities which the people have for knowing *what Sunday it is*, and therefore of the little excuse there is for a departure which I am sorry to find somewhat current from one of the rubrical directions in the Prayer Book. The direction is this:—"the Minister shall read the Epistle, saying, *The Epistle is written in the — chapter of —, beginning at the — verse.*" Now it is curious to see how the restless spirit of innovation will torture this simple prescription. Thus: *The Epistle for the day is written*, &c., &c.—*The Epistle for the Second Sunday in Lent is written*, &c., &c.—*The Epistle is taken*, &c., &c.—*The Epistle is from Romans*, &c., &c.—and what not. Now wherefore all this? I frankly own that I am so old-fashioned as to think that a thing of this kind is right, *because the Church requires it*; and that in a matter, however small, which the Church has seen fit to regulate, her prescriptions are better than my fancies.

RUBRIC.

For the Churchman.

PROGRESS OF POPERY.

Mr. Editor,—The "*awful disclosure*" made by you in your last, under the above head, was in full possession of my mind, when, in passing through Franklin street, I perceived a *Christmas-green* arch over the door of the Dutch Consistory Room in that street!!! So it is. One thing after another shows the progress of Puseyism. Presbyterians can exclaim without horror, "*Christmas is approaching!*"* and can even give in to the superstitious foolery of *Christmas gifts!!* Their Dutch brethren can adopt the popish ornament of *Christmas greens!!!* To be sure the latter has as yet, as far as I know, only reached the semi-sanctuary of the "*Lecture Room*;" but the wedge has been entered; and what true protestant can look, without grievous forebodings, to its too probable *onward* reachings? Where is Dr. Brownlee all this while? Ought not the Protestant Association to appoint a few extra-committees of vigilance? Ought not a series of lectures to be established to ward off the consequences of this *Christmas defection?* Perhaps when Bishop Hughes has done with the Tabernacle, *an Anti Christmas Society* may obtain the use of it.

PROH PUDOR!!!

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* I understand that an eminent Presbyterian D. D. said, not long since, that he wished to have nothing to do with Christ's *mass*, or any other *mass*.

For the Churchman.

TRACT ON BAPTISM.

(2d vol. Tract for the Times.)

Mr. Editor,—I recollect, in the early part of my ministry, to have been attacked most furiously by a Baptist *preacher* on the subject of *John's Baptism*. He appealed most confidently to the fact of our Saviour's baptism by John, to sustain his Baptist views. I remember to have answered him as well as I could. What would I have given then to have read that *most able view* of this subject; which any one may find, commencing at page 193 of vol. II. of Tracts for the Times, American edition. Here these positions are clearly sustained: "that the Baptism of John is a carrying on of the office of the law;" that it was "higher than Jewish rites, but imperfect;" and that it was "preparatory and initiatory to the Gospel." I am quite sure that at present, our clergy, in various parts of the country, find the Baptist heresy most common, and the one which, from its *apparent harmony* with the *surface* of the Bible, is more likely to prevail among the ignorant. I have never read a work which, as a whole, is so able, and well calculated to furnish any one with sound arguments drawn both from Scripture and antiquity, to defend and illustrate the Sacrament of Baptism. It ought to be in the hands of every clergyman, and I believe is to be had of the publishers in a separate volume.

J.

POPERY.

Lord Shrewsbury's Miraculous Virgins Detected.—Mr. E. Dalton, Secretary to "the Protestant Association," has addressed a letter, dated Nov. 12, to The Morning Herald, in which he says:—"I yesterday received a letter from a correspondent of the greatest respectability, dated from Chambesy, près de Génève, Nov. 3, 1842, from which the following is an extract:—'Have you heard that my Lord Shrewsbury's saints have all been exposed, and their house, or the house of one, razed to the ground, in testimony of contempt, the characters of its inhabitants being the most depraved? I have not yet gained the particulars, but if you have not yet heard them, I will try to procure an authentic statement.'"

Romish Blasphemy.—We mentioned in our last that the Rev. Dr. Wiseman, on his return from Rome, was lately made the bearer of a handsome crucifix, blessed by the Pope, and sent as a mark of special regard to John Hardman, Esq., Sen., of Handsworth. This present was accompanied with a formal document, of which we subjoin a literal translation, as it appeared in the various London papers. "The undersigned, Secretary of the Holy Council for the Propagation of the Christian name, having, in an audience granted August 28, 1842, laid before his Holiness Pope Gregory XIV., the numerous and splendid benefactions with which J. Hardman, Esq., has enriched the Catholic Church in the central district of England, the Holy Father has graciously imparted to him and his relations and connections, to the third and fourth degree inclusively, a plenary indulgence at the hour of death, to be gained by devoutly invoking the most holy name of JESUS mentally, if he cannot orally. To Mr. Hardman also is imparted a plenary indulgence, as often as he shall piously and devoutly receive the sacrament of penance of the holy Eucharist. His holiness has also directed that this formal document of these privileges bestowed on Mr. Hardman should be transmitted to England as a public testimonial of the peculiar good will and gratitude of the Holy See towards an individual of distinguished merit.—J. A. Edessen. Given at Rome from the office of the Sacred Congregation of the Propaganda, May 31. Aug. 31?] 1842."—*The Birmingham Advertiser.*

THE CHURCHMAN.

SATURDAY, DECEMBER 31, 1842.

At the Special Meeting of the Board of Missions, held in this city on the Feasts of St. Stephen and St. John the Evangelist, Monday and Tuesday last, there were present the Bishops of New York and New Jersey, and clerical and lay members from Connecticut, New York, and New Jersey.

On the second day of the session, the Board attended the Morning Service of the day in St. John's Chapel.

A warm and stirring appeal to the Church, growing out of the present very deficient state of the funds of the Board, was agreed upon, and will be immediately put in circulation.

CONTENTION WITHOUT CONTRADICTION.

This heading, though little in unison with the season, seems to us aptly expressive of the temper which has been shown in opposition to the discourses of Bishop Whittingham. Referring to these discourses, and to the sermon of the bishop, since published, the Episcopal Recorder says:

"In our view, the doctrines of these sermons on the only points which are common with them, are entire contradictions; and with all due respect to the author, we can by no means concur with the Churchman, who characterizes them as marked by 'solidity, judgment, and clearness,'—though in giving utterance to such an opinion, he undoubtedly will class us with our estimable brother, Mr. Johns, as 'upstart presbyters,' and 'theological tyros.'"

The above offensive terms had been applied to Mr. Johns by others, and not by us; and our remark was, that we should leave Mr. Johns himself to rebut them. In saying this, it was not our intention to apply the terms to Mr. Johns, or to sanction such application by others. Our meaning was, that we felt in no humor to espouse Mr. Johns's cause, but should leave him to defend himself; and if our expression could be fairly understood to mean more than this, we should exceedingly regret it. As far should we be from applying these or any like terms to the editors of the Episcopal Recorder, whose dissent from our estimate of Bishop Whittingham's discourses is perfectly fair.

The Recorder refers to certain passages in our editorial career which implicate us, as he thinks, in the same fault with Mr. Johns. As to these, our defence will be forthcoming when it is needed. For the present, suffice it to say, that on the occasions referred to, we expressed no dissent from our ecclesiastical superiors until we felt quite sure that we had *found* a difference, and not *made* one.

Our complaint of Mr Johns has been not simply that he opposed his bishop, but that he opposed him without reason. There are cases when opposition to a bishop is an imperative duty: as for instance, when a bishop propounds doctrine in contradiction to the faith. And even in matters of opinion, which are left open by the Church, if a presbyter thinks his bishop in serious error, we should never censure him for a respectful expression of dissent.

Mr. Johns, however, as we have argued, has made no point in opposition to the bishop, but has impliedly charged him with error for the adoption of language by which the very error charged was implicitly condemned. The language of the Protestant Synod of Dort, we contend, has been framed with a view to fortify the very doctrine which Mr. Johns himself desires to advocate. Let it be shown that we are wrong in this opinion, and we shall own that Mr. Johns had fair ground for the *matter* of his opposition. The *time, place*, and *manner* of the same, are further considerations.

The same remark applies to the opposition which is made to Bishop Whittingham's *Protestant* definition of the Priesthood; *viz.*, "ministerial intervention for the forgiveness of sins." The Prayer Book declares that "the sacraments are generally necessary to salvation;" in other words, that the sacraments (which cannot, we suppose, be *administered* without *a minister*) must intervene for salvation, of which forgiveness of sins is a part. Men who hold to the Prayer Book may make a difference between themselves and Bishop Whittingham on this point, but they cannot find one; for in truth there is none.

The Recorder charges that the Discourses on the Priesthood are contradicted by the sermon of the same author since published, and endeavors to sustain the charge by a comparison of several passages.

The first passage quoted from the Discourses asserts that there is scriptural authority for applying the terms *priest, sacrifice*, and *altar*, to the worship of the sanctuary. They are so applied in a double sense; the one literal, because there is a real priest, a real oblation, (the bread and wine,) and a real altar to receive it; the other, figurative, because the eucharistic worship is a figure or representation of the one Sacrifice consummated on the cross. The passage in the sermon argues that the figure refers us to the original, *viz.*, the Sacrifice of CHRIST; and asks, "What else can our eating of it mean than becoming partakers of its benefits by that *faith*," &c. In this we see no contradiction to the corresponding passage in the Discourse.*

The second passage is the quotation from the Synod of Dort, which the Recorder compares with an extract from the sermon which declares that "the bread and wine * * are *bare signs*;" that "*their* reception is not in itself, the eating and drinking of *the things signified*;" but that "*the soul's act in believing* is the spiritual eating and drinking, by which CHRIST's flesh and blood becomes ours." Now this passage of the sermon, so far from contradicting, seems to us to explain the author's view of the language of the Protestant Synod, and to show that he understands it as the Synod meant it, and not as men of gross and carnal thoughts take it. The harmony is apparent if we read the quotation thus: "We err not when we say that that which is (spiritually) eaten and drank by us (by faith) is the proper natural body and the proper blood of CHRIST." And is it not?

The other passages which the Recorder regards as proofs of "entire contradiction," are these:

"Who, thus believing, can view the sacraments otherwise than as the highest and most concerning privileges of the believer, the very breath of his spiritual life, being *the medium appointed* by him who gives it, for its communication and sustentation? as the best and costliest treasures of the Church, entrusted to its dispensation as *the children's food*?" Second Sermon, p. 24.

That act (i. e., "the bodily act of receiving the symbols," &c.) is in itself *nothing*; but it is the only appointed way of indicating the *spiritual act*, which is *every thing*; and therefore it is our only means of setting up a claim for the inestimable boon which is promised to that spiritual act, the dwelling of CHRIST in us, and of us in him." Third Sermon, p. 11.

In the former passage, the sacraments are regarded as dispensed by the ministry in virtue of an authority which no merely human power can ever confer. So dispensed, they are the highest and most concerning privileges of believers, being appointed "as generally necessary to salvation," i. e., to the spiritual life; in other words, being the ordinary "medium appointed by Him who" gives the spiritual life, "for its communication and sustentation." So considered, they are the costliest treasures of the Church; being, as to their inward part, the very principle and "food" of spiritual life; and as to their outward part, "the means whereby we receive the same."

In the latter passage, the sacraments are regarded as received by the people, who are faithfully cautioned against attaching such importance to the bodily act as to depreciate the spiritual act. The Recorder's italics intimate his belief that the bishop represents the bodily act as absolutely nothing; but that no such thing is meant, is plain from what follows, that "it is our only means of setting up a claim," &c. The meaning plainly is, that the bodily act in itself, and *before the divine appointment*, is nothing; but *being appointed*, it is the (on man's part) indispensably necessary way of indicating the spiritual act; and "our only means," &c. Where then is the inconsistency?

In conclusion, without intending any disrespect to the Recorder or to Mr. Johns, we must express the belief, that the opposition which has been shown to these discourses is made up of contention without contradiction; or, which is equivalent, contradiction in words, and not in things.

P. S. The Recorder, referring to the Discourses, (which he calls sermons,) proceeds thus:

"To show their character as scholastic productions, we may conclude with giving the following sentence from Sermon 1, p. 14,—with its exact punctuation, which we will thank the author, or the Churchman, or any one else, to analyze and parse for us, for we acknowledge our inability to do either:—

"Not only do they who are allowed of GOD to be put in trust with this fearful responsibility, discharge it in a ministerial intervention for the forgiveness of sins, by the preaching of the word and administration of the sacraments,—functions dependent for efficiency on being 'mixed with faith' in those who hear and are partakers;—but in proportion as by faith those to whom they minister 'present their bodies a living sacrifice, holy, acceptable unto GOD, in the reasonable service' which in our spiritual worship has taken the place of the offering of the blood of bulls and goats; of this best, highest, holiest, and through the mercies of CHRIST alone well-pleasing sacrifice to GOD, they, the ministers, by whom it is brought about, are the priests, under Him, whose alone Sacrifice makes the souls of sinners, redeemed and sanctified unto Himself, acceptable offerings, while His alone Priesthood authorizes and effects their presentation to Himself and through him, to the Father, by those who bear His commission for that end—'sent' to 'turn' men 'unto GOD,' 'that they may receive forgiveness,' and thus 'as priests minister the Gospel of GOD,' that 'the offering up' of those who are 'partakers of His promise in CHRIST by the Gospel' may 'be acceptable.'"

Supposing the passage to be correctly quoted, (for we have not the Discourses at hand,) we see no other obscurity in it than what arises from an exuberance of thought, and an anxious desire to accompany the truth with such explanations as might disarm prejudice and adapt it to minds not well prepared to receive it. In endeavoring to bring these explanations into a short compass, it is possible that the author may have experienced the truth of the adage, *Brevis esse laboro*, &c. Perhaps a paraphrase, of a *still more* explanatory kind, may help to remove the Recorder's objections.

They who are allowed of GOD to be entrusted with the Evangelical Priesthood, discharge it in a ministerial intervention for the forgiveness of sins. Not that they intervene for the purpose of satisfying the divine justice for sin, and of reconciling GOD to man: this is the office of CHRIST alone; but they intervene as ambassadors, sent by GOD, for the purpose of proclaiming that GOD, through the atonement of CHRIST, *is* reconciled to men, and of beseeching men, on their part, to renounce their enmity and be reconciled to GOD; and of administering the sacraments to as many as become thus reconciled. And be it observed, there must be on the part of man a real and not a pretended reconciliation; a thorough repentance from dead, i. e., sinful works, and a cordial faith in CHRIST; for without faith on our part, neither the Word nor sacraments can do us any good. But not only do those who are entrusted with the Evangelical Priesthood intervene between GOD and man, as ambassadors. There is yet another feature in their priestly office. As the animal which, under the law, prefigured the Great Sacrifice, shed its blood (in which is its life) to the last drop, so we, in commemorating the Great Sacrifice, are to offer up ourselves, our souls and bodies, a sacrifice to GOD, with the resolution to spend our life, and to pour out, if need be, our very hearts' blood, in His service. But even this highest and holiest oblation under the New Covenant cannot be made in the sacrament of the Eucharist without the intervention of the minister who alone is authorized to collect the suffrages of the people, and to make publicly and for all, (what each one of the faithful makes secretly and for himself,) the oblation, in these words: "And here we offer and present unto Thee, O LORD, *ourselves*, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee." In this view the ministers are the offerers of a sacrifice which is holy and acceptable to GOD in proportion to their own faith and the faith of the congregation. Not that even this oblation is independently and of itself alone well-pleasing to GOD; but it becomes so only through the mercies of CHRIST, and the gracious covenant sealed in His blood. For it is His sacrifice alone which makes the souls of sinners redeemed and sanctified to Himself an acceptable offering; his Priesthood alone which authorizes and effects their presentation to Himself, and through Him to the Father; the priesthood to which men are commissioned being merely ministerial and subordinate.

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* The passages which are fancied to be in collision are thus given by the Recorder:

"*As a priest*, he is to minister among you and therefore to offer *sacrifice*, at what we learn from the rubrics or directions incorporated in the office to call the '*altar*' of Christian worship."—"An objection that must be met at the outset is, that we have no scriptural sanction for such procedure; that the New Testament no where speaks of 'priest,' 'altar,' or 'sacrifice,' as pertaining to the worship of the new and better covenant. This is a matter not wholly certain, since the Epistle to the Hebrews says, 'we *have* an altar;' and our Saviour in his sermon on the mount, where the Gospel is set in contrast with the law, speaks of *His* followers leaving their gifts on the altar to be first reconciled to their brethren before they offer them." Sermons on the Priesthood, p. 18. The italics are the author's.

"Now how is this to be reconciled with the following extract from the third sermon, p. 11, in which the italics are ours?

"We have an altar," says the apostle to the Hebrews, "whereof they have no right to eat which serveth the tabernacle,"—the preacher goes on to compare CHRIST suffering without the gate, with the sacrifice of the day of atonement under the old dispensation, and then says, "*The altar* of which we Christians have a right to eat, is therefore *indubitably, the sacrifice of Christ*, with its blessed consequences of atonement and reconciliation. *What else* can our '*eating*' of it mean, than becoming partakers of its benefits by that *faith* which receives him as our propitiation, owns him as our substitute, and looks to him as our prevailing intercessor?"

LETTER ON CHURCH UNITY.—For the letter on our first page, we predict an extensive circulation, and have ordered an extra impression to be struck off in a small pamphlet form for distribution to as many as desire it; and at such price as shall serve merely to defray the expense.

For the soundness of its views, and for its happy adaptation to common-sense readers, the letter reminds us of Jones's Essay on the Church; a work, by the by, which would better serve for a fuller expression of the writer's views to ordinary readers, than any of those to which he has referred.

The letter was justified by the occasion. A similar letter to a person quietly reposing in the faith of another denomination, without a similar occasion to call it forth, would be such an instance of proselytism as we should condemn, but as the Banner of the Cross, if we rightly understand him, would approve.

"Tracts for the Times, No. 1.—Who are the Methodists?"—We beg to call the attention of the clergy and others, particularly in the west, to the above tract. It will be found to be a good guide for honest inquirers.

The valuable sermon of Bishop Ives, preached at the consecration of Dr. Johns, is published. Archbishop Whately's "strange book" is well disposed of in a searching and argumentative note.

DIOCESE OF VERMONT.—We have received the Journal of its last Annual Convention.

Bishop Onderdonk's next Lecture to Candidates for Orders, and Young Men expecting to become Candidates, will be postponed from the regular time, to-morrow evening, to the evening of Monday, January 8th.

At a meeting of the Missionary Committee of this Diocese, held December 20, 1842, the Rev. Edward F. Edwards, Deacon, was appointed Missionary at Cohoes, Albany county.

PICTORIAL PRAYER BOOK.—Mr. H. W. Hewet, an artist of this city, has issued proposals for publishing by subscription an ILLUSTRATED edition of the Book of Common Prayer. The work will be in the main a copy of the English Pictorial Prayer Book, the chief difference being that the notes are rejected and the text only of the Prayer Book given, and a few of the embellishments are omitted, and others more suitable to the American Church are substituted in their place. These alterations are made under the direction of the Rev. Dr. Wainwright, who edits the work, and will prepare a second volume, containing a history of the Prayer Book, to correspond in appearance with the first.

The work will be comprised in twenty numbers, and will form, when completed, two volumes in royal octavo. Either volume may be had separately from the other. The cost of the numbers will be 31½ cents each; the price of the volumes $6 each. If paid for in advance, either or both volumes will be furnished to subscribers in a morocco cover, or covers (in whatever color they choose) splendidly embossed, with a representation of the exterior and interior of Trinity Church, New York.

The artist and the editor have entered *con amore* on the work, and no pains or expense will be spared to render it deserving of a liberal patronage. A specimen of the first sheet appears with the prospectus, and is allowed by the best judges to be, both for the quality of the paper and for the execution, decidedly superior to the English.

A certificate of subscription, beautifully embellished, has been prepared, which will assure to those who possess it the regular receipt of the work as the numbers come out.

The large sum invested in the work, and the low price at which the numbers are put, render it necessary that it should be sustained by a very large subscription. We sincerely hope, therefore, that all our readers will, without delay, subscribe to it.

SCRIPTURAL EXAMINATIONS ON THE CHURCH CATECHISM: *Designed as a Plain Manual of Divinity for Sunday Schools, Catechetical and Bible Classes, &c. By* JOSHUA DIXON. *Revised and adapted to the Liturgy of the P. E. Church, with Notes and an Appendix. By the Rev.* GEORGE A. SMITH, M. A. Third edition. Philadelphia: Thomas Cowperthwaite & Co. 1843.

This work contains, in connection with the Church Catechism, an elaborate digest of scriptural texts. The explanations of the author, however, and the notes of the editor, are *ad nonnam Bickerstethianam*; defective in regard to the ministry and sacraments, and of course faulty in other respects.

"THE THEORY AND REGULATION OF PUBLIC SENTIMENT," is the subject of an Address delivered before the Alumni of Columbia College, and now published, by the Rev. Dr. Smith, rector of St. Peter's, in this city. The title of the Address is one which excites high expectations, but such as will not be disappointed by the performance. We hope that the Address will be extensively circulated, and that it may be the means of exciting increased attention to a subject which deserves to be profoundly and thoroughly discussed. To the general reader, and to the philosophic inquirer, Dr. Smith's Address will prove interesting and instructive.

THE SACRED SEAL; *or The Wanderer Restored. A Poem; by Rev.* N. EMMANS JOHNSON. New York: Published by John S. Taylor & Co., Brick Church Chapel, 145 Nassau st. 1843.

"The chief object of the Poems," as the author informs us, "is to illustrate the value and efficiency of Household consecration." This ascription of "efficiency" to consecration as man's act, instead of to baptism which is GOD's act, shows at a glance the theological complexion of the poem. We suppose the opening of the tenth scene, and particularly its allusion to the "truth-shod, firm, *invulnerable heel*" of the "Achillean frame" of the State of Massachusetts, may be taken as a specimen of the chaste simplicity of the poem, and the mythological learning of the author.

Land of the Mayflower! whose selected shore
Welcomed the hero-saints Atlantis bore;
Whose forests chanted what the ocean told,
Of wafted treasures richer far than gold;
Whose rocks record their first free footsteps yet,
Whose soil was by their tears, their life-blood wet;
To thee, my soul with eager flight returns,
Thrills at thy name, and for thy glory burns
O champion State! on whose Achillean frame
Our country rests her past, her future fame,
May vice shrink from thee, and may Slavery feel
Thy truth-shod, firm, invulnerable heel!
Peace to thy noble heart, and on thy head,
Strength, beauty, gladness be forever shed!

A MANUAL OF FAMILY PRAYER; *adapted to the various seasons of the Ecclesiastical Year; with Prayers and Thanksgivings for Special Occasions. By the Rev.* HARRY CROSWELL, D. D., *Rector of the Parish of Trinity Church, New Haven.* New Haven: Hitchcock & Stafford, printers. 1843.

We are very happy to see that the Rev. Dr. Croswell has added this manual to the other benefits which he has conferred on the Church. Those of the Prayers which we have examined are deeply imbued with the spirit of the Holy Scriptures and the Liturgy; and the name of the author is a sufficient guaranty for their general excellence.

SCOTLAND.—We had marked for insertion, from our Scottish papers, the resolutions of the General Assembly at a late session. Want of room, however, induces us to substitute for them the following condensed statement from the Christian Advocate and Journal:

"The convocation of the Scottish Church closed their session at Edinburgh on the 1st December, after a meeting to which the public were admitted. They passed two series of resolutions: the first declaring their adherence to the views they have hitherto avowed in reference to the incompatibility of the law of patronage, as interpreted by the civil courts, with the fundamental principles of the Church of Scotland. This was signed by 427 ministers. The second series declares the expediency of an immediate appeal to government and the legislature on the subject; and an expression of a determination to resign the civil advantages of the establishment if no relief be granted. To this there were 354 adherents; 21 of whom, however, qualify their adhesion by a declaration of an intention to wait the pleasure of the legislature a reasonable—that is, an indefinite time, before they shall deem Christian expediency to require the sacrifice."

CLERICAL CHANGES.

The Rev. R. S. Adams, formerly of Mishawaka, Ind., having become the rector of Christ Church, Pomfret, Con., requests letters and papers intended for him to be addressed accordingly.

The Rev. Richard Smith having removed from Corning, W. N. Y., to Springfield, Susquehanna co., Penn., requests that all letters intended for him may be directed to the latter place.

The Rev. William Johnson has resigned the rectorship of St. Peter's Church, in the Prairies, Lowndes county, Alabama, and has removed to Orangeburg district, South Carolina. His post office, to which he desires all his letters and papers to be directed, is St. Matthew's, Orangeburg, S. C.

We have been pleased to see the following notice of Dr. Huntington's Poems in the New York American.

POEMS; *by the* REV. JEDEDIAH HUNTINGTON, M. D. New York: Wiley & Putnam.

The prevalent style of American poetry has been rather of an ambitious, declamatory kind. We are too apt to mistake fine words for fine thoughts, and to think more of a gaudy setting, than of the precious jewel. The simplicity, and even severity, of the old English poets, was cast in the shade for many years by the dazzling and brilliant effusions of such men as Byron, Shelly, and Moore; though popular taste has at length returned somewhat to its old time-tried standards, and tardy justice has been rendered to the genius of Wordsworth and Coleridge. The volume now before us has induced this remark, as it seems, we think, the precursive sign of a more healthy cultivation of the imaginative faculties in our own country.

These Poems evince no struggling effort for the striking, or grand,—they are devoid of meretricious ornament, and indicate no desire to win favor by according with the pupular taste. They are remarkable, as well for their simplicity of expression, as for their chastened, subdued, yet poetic spirituality. That which pleases us most is the "Trysting Place." The translations from the Greek Anthology are delightful, as well for the fidelity with which they are rendered, as for their preservation of the spirit and vein of thought and sentiment which pervade the originals. Some of the versions of the Sacred Hymns also strike us as characterized by the same traits, and vindicate the capability of our language for the severer style of poetic composition. We subjoin one extract from the Anthology:

TO HELIODORA.

(HIS WIFE); BY MELEAGER.

Tears to thee, Heliodora! though beneath
The ground, I give;—love has no more for death:
Sad tears! and o'er the tomb that I deplore,
A stream of fond regrets and memories pour.
Forlorn, to thee, dear even in death, I rave;
Poor Meleager! to the thankless grave.
Wo! Wo! where is my darling plant? Has spoiled,
Spoiled it, Death: dust the perfect flower hath soiled.
O Mother Earth! all cherishing of old,
Softly unto thy breast my much lamented fold.

TO CORRESPONDENTS.

"A Genevan," in reply to "Camilla," in our next.

INTELLIGENCE.

DIOCESE OF RHODE ISLAND.

On Sunday last, the Bishop of the Eastern Diocese preached twice in St. James' Church, Bernon, (or Woonsocket,) in Rhode Island, and, assisted by the Rev. Messrs. Waterman and Penny, admitted the Rev. Azel D. Cole, and the Rev. James H. Eames, deacons, to the order of priests. Morning prayer was read by the Rev. Mr. Penny, and the candidates presented by the Rev. Mr. Waterman. The sermon by the bishop. The Lord's supper was of course administered. In the afternoon an adult was baptized by the rector, the Rev. Mr. Coles, and the bishop preached. In the evening, the Rev. Mr. Eames read prayers, the Rev. Mr. Waterman preached, and 4 persons were confirmed.

The next day, Monday, the 19th instant, the bishop preached in Christ Church, Lonsdale, and confirmed 13, and in the evening of the same day preached in St. Paul's Church, North Providence, and to 7 persons administered confirmation. The parish of St. Paul's Church have made very great additions to the beauty and convenience of their house of worship.—*Christian Witness.*

DIOCESE OF OHIO.

Bishop McIlvaine has recently visited the parishes of St. Mark's, Mill Creek; Grace Church, Berkshire; St. Peter's, Delaware; St. Paul's, Radnor; Grace Church, Sandusky City; Trinity Church, Lyme; St. Paul's, L. Sandusky; St. Paul's, Maumee City; St. John's, Lancaster; St. Paul's, Chilicothe; Christ Church, Springfield; Christ Church, Dayton; Trinity Church, Troy; and St. James', Piqua.

He has confirmed in Mill Creek, 10; in Berkshire, 6; Delaware, 5; Sandusky City, 4; Lyme, 11; Maumee City, 14; Chilicothe, 19; Springfield, 10; Piqua, 11.

On the 19th Sunday after Trinity, the bishop ordained to the office of presbyter, the Rev. Stephen G. Gassaway, rector of St. Peter's Church, Delaware; and on the 25th Sunday after Trinity, he ordained to the office of deacon, Green G. Moore and Almon C. Barnes.

The Rev. J. Carpenter Smith has been received by letter dimissory from the diocese of New York, and has taken charge of St. James', Wooster.

The Rev. Edward Winthrop has been similarly received from the diocese of Kentucky, and is officiating in St. Paul's, Cincinnati.—*Episcopal Recorder.*

FOREIGN.

TRINITY COLLEGE.—We understand the General Committee at Edinburgh for this Institution, have fixed upon Cairnies, the property of George Patton, Esq., Advocate, for the site of the College. It is distant seven miles from Perth in a north-westerly direction, and near the line of the road to Inverness, by Stirling, Grieff, and Staybridge. We understand that it has been resolved to expend £20,000 upon the erection of the College and buildings connected therewith, and to commence next spring. Mr. Patton gives a free grant of the necessary ground; and we understand the Committee have shown their sense of his liberality by bestowing upon that gentleman two rights of presentation.

Liverpool.—We are glad to find that Church principles are making rapid progress in Liverpool, and that in several of the places of public worship connected with the Establishment, both the Clergy and the people committed to their care have become convinced of the necessity of discarding the semi-dissenting practices which they have heretofore tolerated, and proving their sincerity in the profession of the faith by a strict and firm adherence to the requirements of the Rubric. We have before alluded to the excellent and impressive mode of conducting the services of the Church, which we lately noticed at St. Martin's, and have since been informed that the ministers of St. Paul's and St. Stephen's, warned and instructed by the charges delivered by several of the Bishops, but more especially by the recommendation of the Metropolitan, have determined to return to the ancient and proper order of the Church forthwith. To-morrow, Sunday, the 27th instant, being the first in advent, and the commencement of the ecclesiastical year—we find from printed circulars which they have caused to be distributed amongst the members of their respective flocks—has appropriately been selected from the fulfilment of their very praiseworthy intentions; and we have no doubt that the abolition of the novelties which have unhappily been introduced, which have given to many of our Episcopal structures a puritanical character, and which invariably and inevitably lead those who practise and encourage them to the profession of popery, will be acceptable to all.—*The Liverpool Mail*—a sound and excellent paper.

Convocation.—In his recent charge to the Clergy of his diocese, the Bishop of Exeter strongly recommended that the sittings of Convocation should be resumed. The following address has been transmitted to the Venerable J. Moore Stevens, M. A., Archdeacon of Exeter, on the subject:—"We, the undersigned, request you to call a meeting of the Clergy of this Archdeaconry for the purpose of taking into consideration the propriety of addressing a memorial to the Bishop on the evils under which the Church is at present lying through the want of a representative body qualified and authorized to protect the religious interests, and thereby to promote the well-being of the national Church." (The names of twenty Clergymen follow.) In compliance with the requisition, the Archdeacon has called a meeting, to be held at the College Hall, Exeter, on Friday next, the 25th inst.—*Church Intelligencer.*

Funeral of the late Bishop of Cashel.—The remains of the lamented Dr. Sandes were removed at a little before 10 o'clock on Tuesday morning from the deceased prelate's town residence in Fitzwilliam square to their final resting-place in the vaults of Trinity College. The hearse was followed by two of the carriages of his Excellency the Lord Lieutenant, the servants attired in their state liveries of blue and silver, besides a long train of the equipages of the principal nobility, the judges, several of the bishops, and nearly all the leading gentry at present in town. On the arrival of the funeral *cortege* at the gates of the College, it was met by the scholars, three by three, in order of juniority, the fellows and professors in the same order, the provost, and his beadle with the mace. In this order, the procession, followed by the chief mourners and friends of the deceased, three by three, moved around the Library-square, by the south side, and then entered the chapel, where the last solemn service was read, with full choral accompaniments. The whole ceremony was conducted on a scale of more than usual grandeur and solemnity.

Phrenology.—The professors of this "science" occasionally adduce some curious instances in favor of its truth. At a meeting of the Phrenological Society, in Exeter Hall, on Monday, Dr. Elliotson, one of the new lights of the age, in the chair, a cast of the head of a woman who had been sentenced to death, at the Chester Assizes, for the murder of her illegitimate infant, was produced. In her head, we are told, "the *predominant organs were benevolence* and *the love of children, which were very largely developed*" This, at first, seemed a poser, but one of the members soon made the fact tell in favor of phrenology. "The woman," he said, "was very fond of the child during its life, and had murdered it to send it to a better place." Thus, whether a murderer's skull exhibit cunning and destructiveness or love and benevolence, the phrenologists make it tell equally on their side.—*Ox. Un. Herald.*

The Most Rev. Edward Stopford, LL. D., was consecrated Bishop of Meath, in Armagh Cathedral, on Sunday, Nov. 6, by the Hon. and Most Rev. Lord John George de la Poer Beresford, D. D., Lord Archbishop of Armagh, assisted by the Right Rev. John Leslie, D. D., Lord Bishop of Kilmore and Elphin, and the Right Rev. Richard Mant, D. D., Lord Bishop of Down, Connor, and Doremore. Meath is the only *Saffragan* See which confers the title of "Most Reverend," instead of "Right Reverend." The Bishop of Meath takes precedence of all other Irish Bishops, though of senior consecration, as the Bishop of London does of the English Bishops, and after the Bishop of Meath, the Bishop of Kildare takes precedence, as the Bishop of Durham does in England, after the Bishop of London.—*From a Correspondent.*

ON DIVULGING CRIMES COMMUNICATED IN CONFESSION.

SIR,—You will do an act of justice to Mr. Formby, and to every other Clergyman who may be placed in his circumstances, if you will find room for the following Canon of the Church of England.

CANONS OF 1603–4.

Canon 113.—Provided always, That if any man confess his secret and hidden sins to the minister for the unburdening of his conscience, and to receive spiritual consolation and ease of mind from him; we do not in any way bind the said Minister by this our constitution, [*i. e.* to present them to the Ordinary] but, do straitly charge and admonish him, that he do not at any time reveal and make known to any person whatsoever any crime or offence so committed to his trust and secrecy (except they be such crimes as by the laws of the realm his own life may be called into question for concealing the same) under pain of irregularity.

Mr. Salt has furnished us with a severe lesson administered in Abyssinia to a priest who ventured to act otherwise.

"A chief of some note having confessed to a priest that he had committed a murder, the latter, in hopes of receiving a reward, disclosed it to his relations, and in consequence the former was seized and taken before Ras Michael. '*What is the evidence?*' said the Ras. The priest stepped forward and declared that he had repeatedly confessed the fact to him. Ras Michael, without hesitation, gave the order, '*take him to his death.*' The relations immediately laid hold of the chief, and were in the act of forcing him away, when the old man, with one of his terrible looks, cried out, '*Not that man, but the priest, who has dared to reveal the secrets disclosed to him in confession.*'"

PRESBYTER.

MARRIED,

At Chestertown, Md., on the 29th of November, the Rev. Clement F. Jones, to Miss Elizabeth A. Chambers, daughter of the Hon. Judge Chambers.

DIED,

On the morning of the 27th inst., at her residence in Westfield, Staten Island, after a long and painful illness, borne with Christian fortitude, Mrs. Mary Journeay, wife of Albert Journeay, in the 82d year of her age.

In the city of Bristol, England, on Saturday, Nov. 19th, George Frederick Handel Hodges, eldest son of Dr. Edward Hodges.

This promising young man had for some time officiated as acting organist at St. Paul's Chapel, in this city; a sphere of duty for which he was admirably calculated, and in which it was his great delight to exert his rising talents. But *consumption* was more than threatened, and he was advised to betake himself to a change of climate, with the faint hope of restoration to health and usefulness. The patient accordingly left New York in June last, intending to spend a few months in his native land among his numerous affectionate friends and relatives, and then to proceed upon a further voyage so as to escape the English winter; but, upon his arriving at home, the fatal disease was found to have made such alarming inroads upon his constitution, that that idea was relinquished, and, having lingered about three months, he sank under it.

As his hopes were founded upon the "Rock of Ages," his end was eminently tranquil.

He had been for three or four years engaged as a clerk in one of our banks in Wall street, and in the intervals of leisure he profitably employed his time in the perusal of the Oxford tracts and other religious publications, which led him to much serious reflection.

He was confirmed by our venerated diocesan, in February last, and, had his health and life been spared, it was his desire to study for Holy Orders and devote himself to the ministry, for which his natural talents, his thoroughly classical education, and above all, his decided piety and unequivocal Churchmanship, abundantly bespoke his fitness. It pleased the Almighty disposer of events, however, to order otherwise, and it remained for him only to *show how a Christian organist can die.*

He was born Feb. 13th, 1822, and consequently had nearly completed his twenty-first year.

CALENDAR.

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
6. THE EPIPHANY, or the Manifestation of Christ to the Gentiles.
8. First Sunday after the Epiphany.
15. Second Sunday after the Epiphany.
22. Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
29. Fourth Sunday after the Epiphany.

FEBRUARY.

2. The Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin.
5. Fifth Sunday after the Epiphany.
12. Septuagesima Sunday.
19. Sexagesima Sunday.
24. St. Matthias the Apostle.
26. Quinquagesima Sunday.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Fourth Sunday after the Epiphany, January 29, St. Clement's Church.

Septuagesima Sunday, February 12, Emmanuel Church, *Brooklyn.*

Quinquagesima Sunday, February 26, St. Peter's Church, *New York.*

Second Sunday in Lent, March 12, Mission Church of the Holy Evangelists.

Fourth Sunday in Lent, March 26, Mission Church of the Epiphany.

Fifth Sunday in Lent, April 2, All Saints' Church, P. M.

Sunday next before Easter, April 9, Church of the Nativity.

Second Sunday after Easter, April 30, St. Luke's Church, *Brooklyn.*

NOTICES.

CHURCH OF THE REDEMPTION.

The *fifth* of the series of sermons to the Young will be preached on Sunday evening next, in the Church of the Redemption, in Sixth street, near Second Avenue, by the Rev. Henry Anthon, D. D. Dec. 31, 1842.

☞ THE LARGE CHAPEL OF THE NEW YORK UNIVERSITY is now open for Divine Service, under the ministrations of the Rev. Mr. Shimeall, every Sunday, *Morning and Evening*, at the usual hours.

N. B. At evening, (7 o'clock,) Mr. S. will confine himself to a series of Discourses on UNFULFILLED PROPHECY. Subject, next Sunday evening, *The Various Extant Theories of Prophetical Interpretation, in opposition to the Scriptural System, &c., with appropriate Rules for the use of the latter.*

Episcopalians generally, are respectfully invited to attend. Dec. 31, 1842.

SERVICES IN THE FRENCH LANGUAGE.

Divine Service will be celebrated, and a sermon preached, in the French language, on Sunday, Jan. 8, at 1 o'clock, P. M., in the Mission Church of the Holy Evangelists. This is the commencement of a series of services which will be held, God willing, on every succeeding Lord's Day at the same time and place.

The services are instituted with the approbation of the Bishop of the Diocese, and by an amicable arrangement with the Missionary of the station, the hour being appointed with a view to prevent interference with the regular English services.

The subscriber humbly requests the readers of this notice to apprise all French people of their acquaintance that the Services of the Church will be performed as above mentioned in their own language.

Dec. 31, 1842. C. H. WILLIAMSON.

CITY MISSION INFANT SCHOOL, NO. 1.

The Managers of the Infant School attached to the Church of the Holy Evangelists, are compelled to appeal to their fellow Christians in behalf of the school under their care.

The Treasury is now exhausted, and unless prompt and efficient aid is rendered, the Managers will be obliged to close the doors against the "little ones" now daily receiving instruction at their hands. It will be remembered, that this school is not supported by the City Mission Society, but is entirely dependent on the voluntary contributions of the benevolent. The Managers trust that they may not appeal in vain, but that those who have "this world's goods" will respond to their call, by liberal donations, that they will remember, at this festive season, the destitute children who, without their sympathy and co-operation, will be debarred from that instruction which will fit them for usefulness here, and with the Divine blessing prepare them for the joys of eternity, remembering the words of Him, who hath said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The average number of children in daily attendance upon the school, at the present time is 90, all of them under 12 years of age. The results of this appeal will now determine whether this fountain of instruction must now be closed, or whether its blessings shall continue to be diffused, gladdening the hearts and relieving the intellectual wants of the many poor and destitute children who are now partaking of its bounty. Let your deeds determine.

Subscriptions and donations will be gratefully received by the Treasurer, Mrs. Blunt, 132 Prince street.

New York, December 31, 1842.

ST. JOHN'S CHURCH, BROOKLYN.

On Sunday morning next, January 1st, a sermon will be preached by the Rev. Mr. Higbee, especially for the young; after which, a collection will be made for the Sunday school.

In the afternoon, the Annual Examination of the school will take place; and in the evening, the rector will preach on "*The Cause of Religious Dissension.*"

December 31, 1842.

SPIRIT OF MISSIONS.

The January number of this periodical is delayed for the purpose of presenting a report of the Special Meeting of the Board of Missions, held in this city on Monday and Tuesday last. Dec. 31, 1842.

ACKNOWLEDGMENTS.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

From Mrs De Rham, annual, $2. Christopher Wolf, do, $5. Floyd Smith, do, $2. Total amount, $9.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.

New York, December 29, 1842.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Mrs H C De Rham, annual, $2. Floyd Smith, do, $1. T, a donation, $0 25. Total amount, $3 25.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John-street.

New York, December 29, 1842.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donation for the benefit of the poor:

By the hands of T C B, a Christmas gift, $5.

LOT JONES, 192 Allen street.

N. B. Further donations are respectfully solicited—they will be thankfully received, if left with Swords, Stanford & Co., 152 Broadway; at the Church Depository, 20 John street; with Mr. Sparks, at the office of the Churchman, 111 Nassau street; or at the residence of the Missionary, 192 Allen street.

December 29, 1842.

MISSION CHURCH OF ST. MATTHEW.

The subscriber gratefully acknowledges the receipt of the following donation:

By the hands of T C B, a Christmas gift, $5.

ISAAC POUND, Missionary.

New York, December 28, 1842.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

By the hands of T C B, a Christmas gift, $5. From J S Rogers, M. D, $6. From the same, by the hands of Mr J Snowden, a bundle of shoes. From an unknown friend, a bundle of garments.

Further donations are respectfully solicited, and may be left at the Church Depository, 20 John street; Mr. Sparks, office of the Churchman, 111 Nassau street; Swords, Stanford & Co, 152 Broadway; or at the residence of BENJ. EVANS,

December 21, 1842. 360 Broome street.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums, viz:

From the Church of the Annunciation, New York, Rev Dr Seabury, rector, $25 51. A widow's mite, from a parishioner of St George's ch, Newburgh, Rev Dr Brown, rector, $2 50. St George's ch, Hempstead, Rev Dr Carmichael, rector, $5. Grace ch, New York, Rev Dr Taylor, rector, $300. Total amount, $333 01.

C. N. S. ROWLAND, Treasurer.

December 28, 1842.

THE FUND FOR AGED INFIRM CLERGYMEN.

The Treasurer of the Convention acknowledges the receipt of the following sums for the fund for Aged and Infirm Clergymen, since last acknowledgment, viz:

From Christ ch, Rye, Rev P S Chauncey, rector, $21. St Clement's ch, New York, Rev E N Mead, rector, $20. Church of the Annunciation, N Y, Rev Dr Seabury, rector, $28 37. Christ ch, Duanesburgh, Rev R Metcalf, rector, $10. Christ ch, Manhassett, Rev J P F Clarke, rector, $4 64. St Paul's ch, Glen Cove, Rev J P F Clarke, rector, $1 44. St Peter's ch, Albany, Rev Dr Potter, rector, $54. St George's ch, Schenectady, Rev J Williams, rector, $11. St Thomas' ch, Mamaroneck, Rev J M Ward, rector, $7 78. St Paul's ch, Charlton, Rev Edward Davis, rector, $5. St James ch, N Y, Rev John Dowdney, rector, $3 05. St George's ch, Hempstead, Rev Dr Carmichael, rector, $6 18. Total amount, $172 46.

C. N. S. ROWLAND, Treasurer
of the Convention of P. E. Church, N. Y.,

December 28, 1842. 55 Water-st.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of Dec. 21, has received the following contributions, viz.:

From two members of St Michael's ch, Bristol, R I, for Louisiana, $30; from Rev Charles Mann, Gloucester county, Va, Mrs Page, $1; Miss Tomkins, $1; Mrs M Page, $1; Miss Tabb, $1; a child, $2—$6. One half of Christmas offering of infant and Sunday school of St Mark's ch in the Bowery, N Y, $11 26; church of the Nativity, N Y, Christmas offering of Sunday school, $1 09. Through J Loney, Esq, R A Baltimore, from St Paul's ch, Alexandria, D C, $91 20; from Christ ch, do, $58; Male Sunday school of Christ ch, Baltimore, $20 81—$170 01. St Peter's ch, Albany, for church at Flint, $25; Christmas offering of 36th street Sunday school, per Mr Michaels, $2 38; from THEO, post marked Watervliet, N Y, $5. Christ ch, Stratford, Conn, Christmas offering, $33 80; do, do, Sunday school, $2 46—$36 26. Christmas offering of St Matthew's ch Sunday school Jersey City, $11 10; Christmas offering of Sunday school of St Bartholomew's ch, N Y, $7; a widow's mite from a parishioner of St George's ch, Newburgh, N Y, per Rev Dr Brown, $2 50; Christmas offering of Sunday school of St John's ch, Waterbury, Ct, per Rev J L Clark, rector, $25 82; All Saints' ch, N Y, Sunday school Christmas offering, $7 50. Total, $340 92.

THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co,

Dec. 28, 1842. 152 Broadway, New York.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

Through J Loney, Esq, rec agt, Baltimore, from St Paul's ch, Alexandria, D C, for Mr Payne's school in Africa, $10; for foreign missions generally, 12 50; Christ ch, Alexandria, D C, from a little girl, for Africa, 81 cts. for ch at Galveston, 17; from male S school, Christ ch, Baltimore, for Africa, 10—50 31. S scholars of ch of the Nativity, New York, 1 09. Christmas offerings of the infant and S school of St. Mark's ch in the Bowery, one half, 11 26. From Miss H P Tompkins, Gloucester C H, Va, for Africa, 2. From "Theo," Watervleit, N. Y, for China, 5. Through Messrs Ravenel, Stevens & Co, of Charleston, S C, from ladies of St Helena ch, Beaufort, S C. per J J Smith, for Greece, 60; from several ladies of Georgia, do, 20—80. From S school of All Saints ch, Christmas offering, one half, 7 50. From S school of St John's ch, Waterbury, per Rev J L Clark, rector, Christmas offering, one half, 8 32. The following donations for the ch at Galveston, per Rev C Gillett, viz: From Zion ch, Newport, R I, 16 80; St John's ch, Providence, R I, 31 52; St Michael's ch, Bristol, R I, 30; a member of the same, 5; Rev Alonzo Potter, D D, of Union College, Schenectady, 5—88 32. S school St James' ch, N Y, per Rev J Dowdney, rector, "Christmas offering" for Africa, 2. St Luke's ch S school, N Y, "Christmas offering" for Africa, 7 69. Total, $263 49.

J. SMYTH ROGERS, Treasurer.

New York, December 28, 1842.

SPLENDID NEW YEAR'S GIFT.

MARTIN'S BIBLE ILLUSTRATIONS.—Recently received, a few copies of Illustrations of the Bible, designed and engraved by John Martin, magnificent plates, folio. Price $15.

The favor with which the public has received the various prints from Secred History, designed and engraved by Mr. Martin, induced him to undertake the present work. The Bible is a source from which many artists have selected subjects, adapted to their individual styles; but the supply is inexhaustible, and Mr. Martin was induced to hope, that his own peculiar mode of representing the events recorded in the Scriptures, is one which will be found to possess advantages that have hitherto been overlooked by his predecessors.

The circulation of the above series of magnificent plates, was, from circumstances, confined almost entirely among Mr. Martin's private friends; by the arrangement made by the present proprietor, they are now produced in a collected form, and at a price which places them within the reach of all lovers of works of art. For sale by the Importers,

D. APPLETON & CO.,

Dec. 31. 200 Broadway.

MEMORIALS OF OXFORD.

Elegantly Illustrated.

D. APPLETON & CO., 200 Broadway, have recently imported Memorials of Oxford, by the Rev. James Ingram, D. D. Illustrated with 248 Engravings, by Le Keux: 3 vols., 8vo. Elegantly bound in Morocco. Price $20.

As a present to a Clergyman this splendid and valuable work is peculiarly suited. Dec. 31.

JUST PUBLISHED, BY WILEY & PUTNAM,

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Christian Ballads, by Arthur C. Cox. 1 vol. 12mo.

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The Sermons and Poetical Remains of the Rev. Benj. D. Winslow, edited by Bishop Doane. 1 vol. 8vo.

Woman's Mission. 1 vol. 12mo.

The Hand Book of Needlework, by Miss Lambert with numerous engravings. 1 vol. 8vo.

The Kingdom of Christ Delineated, by Archbishop Whately, D. D. 1 vol. 12mo.

December 24.

CHURCH FURNITURE.

S & L. HOLMES would respectfully call the attention of the Clergy and others interested, to several articles of Church Furniture that they have lately received—designed and manufactured expressly for sacred purposes—consisting of

DOUBLE DAMASK "FAIR LINEN CLOTHS" FOR THE COMMUNION TABLE.

These Cloths have rich centres of diverging rays encircling the letters I H S, with a bold Latin Cross proceeding from the centre letter; and some of the same design with rich emblematic corners and borders.

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Composed of Ingrain Crimson Woollen Damask—of crimson color, and some crimson with gold-colored figures—the patterns the same as the Communion Cloths. The Altar and Communion Cloths are made in three sizes—2½ yards, 3 yards, and 3½ yards long—by 1 3-4 to 2 yards wide. Prices from $12 to $24.

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These articles have been lately designed and introduced into England by Mr. G. T. French, of Lancastershire, and are very favorably received. Samples can be seen at our store, No. 22 John-street. Dec. 17—eow3t

PROPOSALS
FOR PUBLISHING BY SUBSCRIPTION
AN ILLUSTRATED EDITION
OF THE

BOOK OF COMMON PRAYER.

Edited by the Rev. J. M. Wainwright, D. D.

The subscriber proposes to publish an edition of the Book of Common Prayer, ornamented with upwards of seven hundred engraved illustrations. It will be completed in twenty numbers, the first four of which will be issued monthly, and the remaining sixteen semi-monthly, so that the whole work will be furnished to subscribers within twelve months. The illustrations will consist of vignettes, of a beautiful character and design, and of sacred subjects from the works of the first masters, adapted to the Epistles and Gospels, and the Psalter. The greater part of these will be selected from the English edition of the Pictorial Prayer Book; but to these many others will be added, from original drawings, prepared expressly for this work, by J. G. Chapman, Esq. The whole will be engraved in a masterly manner, and the paper and letter-press will be of the very best quality. The pledge is hereby given that every number of the work shall be equal to the specimen submitted.

The arrangement and adaptation of the illustrations will be under the superintendence of the Rev. Dr. Wainwright

As an appropriate companion for this work, Dr. Wainwright will prepare a history of the Liturgy, together with a commentary upon the text and rubrics. This work will be embellished with designs having special reference to the Church in this country. It will be comprised in twenty numbers. The whole will form two handsome volumes in royal octavo. Either of these volumes may, however, be taken independently of the other, so arranged as to be bound in a single volume.

The cost of the numbers will be 31¼ cents each, payable on delivery. Those subscribers who forward to the publisher $6 in advance for the Book of Common Prayer, or $12 for the two volumes of Prayer and Commentary, will receive, in addition to the work, a morocco cover or covers, splendidly embossed, with a representation of the exterior and interior of Trinity Church, New York, the value of which will be $1 50 each cover. Persons wishing to avail themselves of this privilege, at the time of sending their subscription, will please to state what color of morocco they would prefer, and it shall be given. Any clergyman who will forward the names of four subscribers, with the amount of subscription, will be entitled to a copy of the work.

This work will form a suitable present for the Christmas and New Year holidays, and it is designed to have the first number ready for this purpose, the preparations for it having been nearly completed; yet as it may not be ready for delivery at the exact time, a certificate of subscription has been prepared, which will assure to those who possess it the regular receipt of the work as the numbers come out.

To suitable Agents this work affords a rare opportunity, as it can be put to them on favorable terms. Orders for this work must invariably be accompanied with the cash. All communications to the publisher must be post paid.

☞ Editors of the principal newspapers, who give this advertisement twelve weekly insertions and forward the papers containing this notice to the publisher, will be entitled to a copy of this work, which will be forwarded in numbers to order.

The work can be had through the principal Booksellers and Periodical Agents generally throughout the United States.

H. W. HEWET,
138 Fulton street, New York.

RECOMMENDATIONS.

It has given me great pleasure to hear of Mr. Hewet's proposal to publish the PICTORIAL PRAYER BOOK, and in a corresponding volume a COMMENTARY ON THE LITURGY by the Rev. Doctor Wainwright, and I sincerely hope that it will meet with extensive patronage. As a work of art, these volumes will probably be unsurpassed by any publication in the country; and will be afforded, considering their quality, at a very reasonable price, and thus rendered less onerous by the plan of publishing in numbers.

Dr. Wainwright is appointed, agreeably to the canon, to revise and compare with the standards, this edition of the Common Prayer. This I regard as ample security for its correctness, while it cannot but increase public confidence in the excellence and appropriateness of its embellishments. Of his proposed addition of a Commentary, I am happy to express my entire approval, confident that it will afford a sound illustration, and contribute to the better understanding and more devotional use of the Liturgy.

I heartily commend both volumes to the patronage of the Church.

BENJ. T. ONDERDONK,

Dec. 9th, 1842. Bishop of New York.

Having had the pleasure of hearing a statement of the proposed plan of a Pictorial Edition of the Book of Common Prayer, with a second volume of notes, selected and original, by the Rev. Dr. Wainwright, I have great pleasure in uniting with the Right Reverend Bishop of this diocese in commending it to the support of the members of our Church.

JAMES MILNOR,

Dec. 10, 1842. Rector of St. George's.

Having had an opportunity of understanding in detail the plan of the work recommended above by the Bishop and Dr. Milnor, I cheerfully concur in the sentiments expressed by them, and hope the work will receive the support of the members of the Protestant Episcopal Church.

FRANCIS L. HAWKS,

Dec. 12, 1842. Rector of St. Thomas' Church.

I cheerfully concur with the foregoing recommendations of the proposed work, and trust that it will meet with the encouragement which such a design so richly deserves.

THOS. HOUSE TAYLOR,
Rector of Grace Church.

The publication of this splendid volume will give pleasure to all admirers of beautiful typography and the embellishments of art, and its value, I doubt not, will be greatly enhanced by the taste, judgment and skill which will be shown in the Commentary with which it will be accompanied.

WM. BERRIAN,
Rector of Trinity Church.

I cheerfully concur in the foregoing recommendations, and hope that the Pictorial Prayer Book, with the proposed Commentary, will meet with the patronage of the Church.

HENRY ANTHON,

Dec. 14, 1842. Rector of St. Mark's, N. Y.

Having been informed of the proposed edition of the Pictorial Prayer Book, under the supervision of the Rev Dr. Wainwright, I am satisfied that it will prove both useful and acceptable.

LEWIS W. BALCH,
Rector of St. Bartholomew's Church.

Having heard an explanation of the Pictorial Edition of the Book of Common Prayer, and especially that it is to include a Commentary by the Rev. Dr. Wainwright, I very cheerfully concur with the other clergy in its recommendation to the Episcopal public.

JOSEPH H. PRICE,
Rector of St. Stephen's Church.

The proposed edition of the Book of Common Prayer, illustrated with a large number of elegant and appropriate Engravings, executed by Mr. Hewet, and accompanied by a Commentary, &c., by the Rev. Dr. Wainwright, will find, I trust, ample patronage among the members of our Church. I very cheerfully recommend it to the parishioners of All Saints'.

BENJAMIN I. HAIGHT,
Rector of All Saints' Church, and Professor of Pastoral Theology, &c., in the General Theological Seminary.

New York, Dec. 20, 1842.

I cheerfully unite in the above recommendations.

S. SEABURY,
Rector of the Church of the Annunciation.

We with great pleasure concur in the above recommendations.

ED. Y. HIGBEE,
Assistant Minister of Trinity Church.
J. M. FORBES,
Rector of St. Luke's.
SMITH PYNE,
Rector of Calvary Church.
E. M. JOHNSON,
Rector of St. John's Church, Brooklyn.
B. C. CUTLER,
Rector of St. Ann's Church.
KINGSTON GODDARD,
Rector of Emmanuel Church, Brooklyn.

I hope that this edition of the illustrated Prayer Book, which promises to be one of the most beautiful things of the kind that has appeared, together with the second volume of History and Commentary by the Rev. Dr. Wainwright, will meet with the patronage which such a work so eminently deserves.

W. A. MUHLENBERG,
Rector of St. Paul's College, Flushing.

I have examined a specimen of Mr. Hewet's proposed Pictorial Prayer Book, and have no hesitation in saying, that while as a work of art it will doubtless do great credit to those instrumental in giving it to the public, as a work of *designs* it contains nothing objectionable in the silent teaching of its pictures.

I have had no opportunity of examining the proposed notes by Dr. Wainwright, and can therefore express no opinion of their merits, other than that founded on his known reputation for taste, erudition, and soundness in theological views.

JOHN S. STONE,
Rector of Christ Church, Brooklyn.

Brooklyn, Dec. 21, 1842. Dec. 31.

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Dec. 24.

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Francisco Suarez, Opus de Virtute et Statu Religionis, 4 vols, folio.

Biblia Sacra, Vulgatæ Editionis, 1 vol, folio

Dupin Bibliotheque des auteurs Ecclesiastiques, 21 v, in 8, 4to.

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Matthæi Poli Synopsis Criticorum, in S. Scrip. 5 vols. folio.

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This contribution to Church Music has been performed in a neighboring city for some time, and pronounced by competent judges equal, if not superior, to any now in use. It is engraved, and printed on fine music paper, and suitable in size to bind with other music. Dec. 31.

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BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York.

New York, June 14, 1841.

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By the late Rev. Alexander Hay, of Virginia; with letters commendatory from the Rt. Rev. Bishop Chase, and the Rev. Dr. Shelton, and a sketch of the life of the author by the Rev. C. Dresser.

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POETRY.

We copy the following beautiful lines from the Albany Argus. The name of the Rev. William Croswell will suggest itself to all acquainted with his muse.—*Church Chronicle.*

A CHRISTMAS EVENING PASTORAL.

"Ye shall have a song in the night when a holy solemnity is kept."—Isaiah.

My own dear Church, how can I choose
But turn, in spirit, back to thee,
As on this hallowed night I lose
Myself in pensive reverie;
For in thy courts a single day,
'Tis good, if but in thought, to dwell,
Nor may I tear my heart away
From all that it has loved so well.
How sweet to hear, at even-tide,
The pealing of thy silver chime,
In tuneful changes, far and wide,
Give note of coming Christmas time!
How richly through the wintry sky
It floats, as if the heavenly train
Sang "Glory be to God on high,
And peace to peaceful men" again.

While thus the vocal Heavens invite,
And bells ring out in angel tone,
To Bethlehem let us haste to night,
And see the wonders there made known.
Thy radiant courts are all ablaze,
And brilliant is the festal scene,
As when rose on the prophet's gaze
Fair Canaan drest in living green.
The wreaths in loftiest arches tied,
The boughs in each deep window spread,
The festoons swung from side to side,
The columns twined and garlanded:
The leafy cross which venturous arm
Has dared to hang the chancel o'er,
Give all the shady lodge a charm
That never met the eye before.

Thus verdant as a sylvan tent
Thine old age puts its glory on;
Thy bowery aisles all redolent
With goodliest smell of Lebanon;
How fresh the branches stand and thick!
With what a dazzling light and clear,
Like Aaron's golden candlestick,
Gleams out each ancient chandelier!
And he who looks above the crowd
May almost see, in vision, swim
Beneath the cornice, veiled in cloud,
The mystic shapes of cherubim.
Now, listen to the grateful strain,
Each in his angle seems to rest
With twain unfolded wings and twain
Spread cross-wise on his raptured breast.
And now a joyful echo rings,
As if the whole angelic row,
That o'er the rood loft poise their wings,
Their loud uplifted trumpets blow:
And quivering now through wavy trees,
And throbbing breast, with thrilling sound
Of solemn pastoral symphonies,
A glory truly shines around.

It shines on robes without alloy,
On priestly vestment, pure and bright,
And on the shepherd's head, whose joy
It is to watch his flock by night.
It brightest shines, where hearts once cold
Are kindling with the truth revealed,
And, like those faithful swains of old,
Beneath its gladdening influence yield.
Thrice blest, who thus the night prolong,
Who soar on each inspiring tune,
And emulate the "shining throng"
That pass away to Heaven too soon!
Thrice blest, who as the years roll by,
More fondly treasure up the word,
And God their Saviour glorify
For all that they have seen and heard.
Though many a friend is dead and gone,
Though many a sainted face we miss,
Long may thy tuneful peal ring on
That calls, dear Church, to feasts like this!
For whence could joy and comfort flow
To aching hearts that bleed for them,
But for his grace, whose reign below
Began this night in Bethlehem![*]

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[*] This was one of the dying sentiments of a late young servant of Christ, eminent alike for his early endowments of grace and genius, whose "sainted face we miss" among the baptized children of Christ Church, Boston. "O, say not so," said he, in his last days, to a sorrowing friend, who spoke of having a gloomy Christmas on account of his decease—"O, say not so, but think what we should all be, but for the birth which Christmas day commemorates!" See Bishop Doane's Memoirs of the late Rev. B. D. Winslow.

Auburn, December, 1842.

PLAIN WORDS TO PLAIN PEOPLE, ON THE PRESENT DISSENSIONS IN THE CHURCH. London, 1842.

(Concluded.)

III. Let us now consider the real grounds of the leaders in the attack upon these principles.

One can very well understand, in common things, a case of this kind. Two men have one object in view: with the very best intentions to attain the same end, they adopt means diametrically opposed to each other; and if, as time goes on, the one notoriously fails to gain such object, and the other as signally succeeds, it is very usual, I do not say that it is proper, that the one who fails begins to look with a very prejudiced eye at his successful competitor, especially when the result shows which was right. Apply this case. The party in the Church who had got the reputation of a monopoly of religion in this country, and who took to themselves, by a somewhat rash appropriation, the merit of being the only "Evangelical" teachers, had helped to bring, or at least had failed to prevent the Church being brought, to that degraded position which we have seen. You may, perhaps, hear it said, that the revival of which I have spoken is to be attributed to them, and not to those known as "the Oxford School;" and that, had things gone on in the way they were advancing in 1830, the whole land would have been converted by this time. Certainly this requires a little more proof than mere assertion on their part. Facts seem to show that just the opposite result would have taken place. So completely were the leading members of the religious world (so called) identifying themselves at that day with dissenters; meeting them on the same platform and in the same committees; carefully, as in the case of the Bible Society, avoiding all avowal of the peculiar doctrine of the Church, even that of the most adorable Trinity; recognizing the ministry of dissenters; permitting, nay, courting, their assistance in the direction of their parishes;—so generally had the same party lost sight of the doctrine of regeneration in baptism, the very spirit and essence of the whole teaching of the Church;—so low were their views of the other sacrament, and so systematically had they disparaged the intercessory office of the Church in public prayer, to the undue exaltation of preaching, and that preaching too of the most meagre kind, in which not only was obedience to the Church never urged as a duty, but the doctrine of justification by faith, true and scriptural as it is, was so taught, that practically it obscured the equally true and equally scriptural doctrines of daily obedience and repentance, a continual holy life, the danger of sinning against grace, and judgment according to works; and yet more, that it amounted, in fact, very nearly to the Calvinistic notion of irresponsible conversion, and that most pernicious antinomian error which required only a fancied act of belief to entitle even the worst sinner, at any moment, even on a death bed, to make sure of heaven;—so widely spread were these errors, both in doctrine and practice, and that too in an age luxurious and self-indulgent and licentious, both in morals and feeling, beyond all previous example, that it is not too much to say, that, had the principles of those in the Church, who now are most violent in their opposition to the present movement, remained without a check in the opposite direction, we should by this time have so deeply committed ourselves to latitudinarian views, that we should have lost the very character of a Church. It will go far, then, towards accounting for their recent virulence to remark, that their present attitude is that of men who, having occupied a false position, and wanting in moral courage to avow their error, are galled into sullenness and ill-temper with those who succeed, when they have themselves failed.

And yet, let us acknowledge the service which, in their day, these men, or rather their predecessors, rendered to the cause of divine truth. From causes into which this is not the place to enter, a blight had come over the whole of the Church, not in England alone, but in all Christian lands; a low tone of doctrine had been succeeded by its inevitable result, a low standard of piety. Heresy had forced itself into the highest places of our own Church during the last century. Bishop Hoadley's doctrines, in 1713, differed little from Socinianism; Bishop Clayton openly advocated the removal of the Nicene and Athanasian Creeds in 1756; and a few years afterwards, Archdeacon Blackburne wrote against all confessions of faith and forms of doctrine. An address put forth by certain Socinians, dated June, of the present year, says, that their "tenets are the results, in modern times, of fidelity to the following principles—*the duty of free inquiry, the right of private judgment, and the sufficiency of Scripture, unsupported by creeds, confessions of faith, or religious articles;*" and boastingly adds, that "nearly every congregation of Presbyterian foundation in England has arrived at the same views, through adoption of the same principles." Our own Church, in which the very same principles were once, and are still to some extent, advocated, was on the high road to Socinianism. Geneva and Germany had been so thoroughly saturated with the same poison, arising solely from this rejection of authority in the Church, that there was scarcely a pulpit in those lands, the original seat of the Reformation, in which the name of Christ was preached.

We were ourselves treading the same fatal path, when the school of Cecil, Simeon, Venn, and the Milners, arose; and up to a certain point they did God's work in restoring our almost effaced note of holiness. But their restoration of the Church was not based upon the true foundation of continuance, *i. e., sound doctrine*, and by admitting the fatal principle of the sole sufficiency of Scripture, unregulated by the teaching of the Church, (and you have seen that this is the avowed essence of Socinianism,) they were committed to that deterioration of doctrine which the history of the Church in all ages shows to be the inevitable tendency of this principle. Their attempted revival was not a building upon the old foundations: they took their theology not from our elder saints and doctors, already alluded to, but from the puritan writers, whose doctrines, that of regeneration especially, are identical with their own. The present revival has all the good of the old evangelical leaders, without their dissenting bias, and their doctrinal deficiencies. We may safely put it to the right feeling of English Churchmen, whether a body of teaching, based, as the present is, upon the doctrines of Hooker, Andrewes, Pearson, and Bull, and whether a practical system exemplified in such saints as Hammond, Herbert, Kettlewell, and Wilson, who are now held up as our examples in daily life, can be unfaithful to the true character of the English Church? Far would I be from detracting, even in thought, from the personal piety of the old "Evangelical" leaders; but when men arose, their equals in earnestness, zeal, and sanctity, and their superiors in knowledge, the party in question set themselves against the present movement, because based on the opposite principle of Church authority. Hence, as I have said, their disappointment,—one might almost say, their petulant hostility, amounting, in many cases, to personal rancor, to estimate which, at its right value, this tract is intended.

For to what other motive than what has been suggested can we attribute the fact, that their influential newspaper organs actually write against the daily service and other appointments of the Church, such as fasting, &c., and that some are found to stigmatize the present movement as a "device of Satan," and "the forerunner of Antichrist?" or again, that a dissenting publisher is found to print a paper called "Thoughts for the Times," in which baptismal regeneration is termed a popish superstition, and the apostolical commission treated as a folly? Since this is written by a *clergyman*, one Mr. Carus Wilson, you can easily estimate his fidelity to his ordination vow, "with all faithful diligence to banish and drive away all erroneous doctrines;" and you can understand his consistency three times a week to pray against "all false doctrine, heresy, and schism," in a Church whose canons are, "Whosoever shall hereafter separate themselves from the communion of saints, as it is approved by the Apostles' Rules, in the Church of England, and combine themselves together in a new brotherhood, let them be excommunicated:" "Whosoever shall hereafter affirm or maintain that there are within this realm other meetings, assemblies, or congregations, than such as by the laws of this land are held, which may rightly challenge to themselves the name of true and lawful churches, let him be excommunicated:" and yet with all this to ask, "What could have become of us but for the labors of dissenters?" That is to say, that it was a great blessing for the Church to introduce separation from the Church, false doctrine, heresy, and schism, into half the parishes of the kingdom! I ask, with all honest indignation, is this the man to scatter his "thoughts" by thousands, with the assistance of his dissenting publisher, and to pretend to instruct you what is the doctrine of the Church of England?

Will you then be misled by such persons? The proof is in your own hands. It is not clearer that the sun shines at noonday, than that the office of baptism contains the doctrine of baptismal regeneration. It is downright dishonesty, as you must see, to deny it; and yet your appointed pastors, who know that it is in the Prayer Book, who teach it because it is there, and whose only fault is fidelity to their commission to teach it, are to be stigmatized as Papists or Puseyites!

I am not the apologist for all that has been said by the authors of the Tracts for the Times. I have not sufficient learning or leisure to decide upon the truth of all their opinions, neither have you, whom I am addressing; and I am quite sure that many of the expressions of their followers are highly improper; but with all this, their *main principles* are the principles of the Church of England, and there is sufficient honesty, sufficient clear-headedness,—in plain English, sufficient common sense, sufficient love of fair play, to give them their due meed of praise. The Book of Common Prayer is the standard by which those ministers of the Church who are nicknamed Puseyites[*] demand to be tried on all material points; as to details, let us give this or that writer the right to say what he thinks, and where they are wrong; let them be condemned by the competent authorities. You are not bound to follow such writers further than the Prayer Book authorizes you; but you are bound to adhere to your clergymen, who only teach the doctrine of the Church; and I take the liberty to say, *that men who in practical matters daily disobey the express commands of the Prayer Book in almost every one of its rubrics, are not very well qualified to be your guides as to its meaning, and are not quite in a safe position to abuse their brethren who do obey it.*

With one plain piece of advice I conclude,—*read the Prayer Book through from end to end;* it is not a very large book: read it all, calendar, rubrics, and every thing, and then see who are the Church's most faithful and most obedient sons! The whole case may be rested upon this simple appeal. To get up a storm of clamor, misrepresentation, and abuse, is comparatively easy, however sinful. I only earnestly pray that without a fair and candid examination,—and that which I have suggested is neither long nor laborious,—such of you as may have been perplexed by "the present distress" will not be led away by popular fallacies, only because they are forward and noisy. I will conclude with the words of one of these writers, who, in times less painful than these, and in answer to charges perhaps less violent and personal than are put into your hands daily, some years since felt constrained to say,—

"We are told of writers, [and it may now be added preachers,] 'relying on the authority of the darkest ages of popery,' of their advocating the 'bathos in theology, an absurdity not worthy to be gravely replied to,' of their 'irrational fanaticism,' 'intellectual driveling,' of their writing 'like the most ignorant popish fanatic,' of their reviving the 'figments of the darkest ages of papal superstition,' 'some of the most vain and baleful absurdities of popery,' [to which might now be joined the 'follies, and worse than follies, of false members of the Church of England,' 'the very essence of popery,' 'dead formalism,' 'corruption of the Gospel,' 'soul-destroying doctrines,' 'essentially popery, it bears upon it the mark of the beast.'] Brave words, surely! Well and good; take your fill of them, since you choose them for your portion. It does but make *our* spirits rise cheerily and hopefully thus to be encountered. Never were such words on one side, but *deeds* were on the other. We know our place and our fortunes; to give a witness and to be condemned, to be ill used and to *succeed*. Such is the law which God has annexed to the promulgation of the truth; its preachers suffer, but its cause prevails. Be it so. Joyfully will we consent to this compact; and the more you attack us personally, the more, for the very omen's sake, will we exult in it."

Let us pray:

O God, the Creator and Preserver of all mankind, we especially pray for the good estate of the Catholic Church, that it may be so guided and governed by Thy good Spirit, that all who profess and call themselves Christians may be led into the way of *truth*, and hold the faith in *unity* of spirit, in the bond of *peace*, and in righteousness of life. And this we beg for Jesus Christ His sake. Amen.

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[*] This term of reproach is disused by all who have any regard to decency: one bishop has felt himself called upon publicly to forbid it. It is in every way singularly inapplicable, for Dr. Pusey was no party to the original movement. It is intended to represent those to whom it is applied as a sect, just as we say Arians, Swedenborgians, and Wesleyans. But these party names succeed only in one of two ways: first, when the party themselves adopt it, as the Wesleyans have done, which is, of course, a plain admission that they are a mere sect; or, secondly, when common consent fixes its applicability;—and, in the present case, it is equally hopeless to stigmatise the Catholics as Puseyites, as it was when the Arians, 1500 years ago, tried to call them Athanasians. Dirt may be well aimed, but it depends not upon those who throw it, but upon that at which it is thrown, whether it will stick. The words of the Bishop of Down and Connor are not more severe than just. "It is an act of grievous injury to a distinguished individual [Dr Pusey] to brand the opinions in question, and the maintenance of them, with appellations derived from his name; appellations, which in point of fact are not correctly attributed, the fitness of which he has distinctly disclaimed, and the imposition of which he feels to be injurious to himself, *however the discredit may properly attach to such as employ the appellations, rather than to him.*"

CHRIST LAID IN A MANGER.

(By the Rev. William Jones, of Nayland.)

It seems there was no room in the inn at Bethlehem, or no room for *them*. The inn was full. The holy Virgin, from her situation at this time, would travel slowly, and so other people would get there before them. Among the company at an inn, nothing but a selfish principle prevails: all provide for themselves as soon as they come, and as fast as they can, without the smallest consideration for other people. What an exact image is this of the world in which we live; where the bold, the active, and the selfish push forward, and get in first; while good people are making their way slowly, and seldom attain to great things, for want of that eagerness which is necessary toward the attaining of them. They go on in their own quiet way, without passion, without address, without artifice, and so are generally supplanted.

The poor accommodation of our travellers might also be thought to suit with their station; they were not of that higher class of people for whom the conveniences of the place were provided. Whatever was the cause, such was the fact; the birth of the Son of God happened at at inn, in which there was no room for him. After which, let us learn to despise neither the Christian, nor the man, for any mean circumstances attending his birth. And let those, whose lot it is to be born in a low estate, be content that they were born as their Saviour was; and though it is the custom of the world to take a man's birth for a recommendation, even when he has no other, yet should the rich always bear it in mind, that true greatness doth not depend on our being born in a palace, or bred up in a court. Virtue is at last the true nobility; and self-abasement only can make us great in the sight of God. External circumstances do no more constitute the true character of a man, than the clothes he puts on give him his complexion.

When we read that there was no room for the Saviour of the world at the place where he was born, we are offended and astonished; but it is only a pattern of what happens daily in this world; every department of which is so filled up with self-sufficient mortals, that there is no room for God Almighty, who is still shut out, as he was at Bethlehem: shut out from his power in government: shut out from his authority in religion—which is superseded by a new philosophical religion of human reason: shut out from the providential direction of the world—for the wise men of nature see *nothing* but natural causes: shut out of his Church,—since people can make a Church for themselves, without Him, and fill it with ministers of their own sending. Thus doth the great God of heaven and earth suffer himself to be neglected and affronted by ignorant and careless mortals: and shall we, his followers, take it amiss, if we do not meet with the distinctions due to our station and character? Let us look up to the patience of God, who bears so long with a wicked world; to the humility of Christ, who was born in a stable; and learn to bear, better than we do, with the neglect of the great, the contempt of the proud, the insolence of the cunning, the malicious, and the ignorant; and be content in every state. We can never be humbled to the same degree with our Saviour: a manger is not our bed: beasts are not our companions.

THE MINER.

"There's danger in the mines, old man," I exclaimed to a miner, who, with his arms bent, was leaning against the sides of the immense vault, absorbed in meditation—"it must be a frightful life."

The old man looked with a steadfast, but somewhat vacant, stare, and then, in half-broken sentences, he muttered,

"Danger—where is there not danger,—on the earth or beneath it, on the mountain or in the valley, on the ocean or in the quiet of nature's most hidden spot, where hath not death left some token of his presence?"

"Truly," I replied, "but the vicissitudes of life are various: the sailor seeks his living on the waters, and he knows each moment that they might engulf him; the hunter seeks his death in the wild woods, the soldier on the field of battle, and the miner knows not but that the spot on which he now stands, to-morrow may be his tomb."

"It is so, indeed," replied the old man; "we find death in the means we seek to perpetuate life: 'tis a strange riddle, who shall solve it?"

"Have you long followed this occupation?" I asked, somewhat struck with the old man's manner.

"From a boy: I drew my first breath in the mines: I shall yield it up in their gloom."

"You have seen some of these vicissitudes," I said, "to which you just now alluded?"

"Yes," he replied, with a faltering voice, "I have. There was a time when three small boys looked up to me, and called me father; they were sturdy striplings. Now, it seems but yesterday they stood before me in the pride of their strength, and I filled, too, with a father's vanity. But the Lord chasteneth the proud heart: where are they now? I saw the youngest (he was the dearest of the flock—his mother's spirit seemed to have settled on him) crushed at my feet a bleeding mass. We were together; so near that his hot blood sprung up into my face. Molten lead had not been more lasting than those fearful drops. One moment, and his light laugh was in my ears: the next, and the large mass came. There was no cry of terror, but transition to eternity was as the lightning's flash, and my poor boy lay crushed beneath the fearful load. It was an awful moment! but time, that changeth all things, brought relief, and I still had two sons. But my cup of affliction was not yet full: they, too, were taken from me. Side by side they died, not as their brother, but the 'fire damp' caught their breath, and left them scorched and lifeless. They brought them home to the old man, his jewels, than whom earth's richest treasures in his sight had no price, and told him he was childless and alone. It is a strange decree that the old man should thus survive the stripling things it shaded, and for whom it would have died a thousand times. Is it surprising that I should wish to die here in the mines?"

"You have, indeed," I replied, "drunk of affliction; whence do you derive consolation?" The old man looked up, "From Heaven: God gave, and He taketh away, blessed be His name."

I bowed my head to the miner's pious prayer, and the old man passed on.—*The Mining Journal.*

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